THE SICKE MANS SALVE.

WHEREIN ALL FAITHFVLL Christians may learne both how to *behaue themselues patiently and thankefully* in the time of sickneſſe, and alſo ver- *tuouſly to diſpoſe their temporall goods*, and finally how to prepare themſelues gladly and godlie to die.

Made by THOMAS BEACON.

MAT. 11.28.

Come vnto me all ye that are ſicke and diſeaſed, and I will comfort you.

nto
EDINBVRGH,
Printed by *Andro Hart*,
and are to be ſold at his ſhop, on the North-ſide of the hie ſtreet, a *litle beneath the Croſſe.*
ANNO DOM. 1613.

BIBLIOTHECA·BODLEIANA

To the right worſhipfull *M. Baſil Felding*, eſquire, *Thomas Beacon* wiſheth *the fauour of God, continuall* health, and proſperous *felicitie.*

CHriſt our Lord and Saviour conſidering what & howe great carnall ſecurity and fleſhly quietnes, raigneth in mortall men of all ages: yea, and that in them that profeſſe godlines, that is, Chriſtians which by their profeſsion are deade vnto the world. and haue their life hidden with Chriſt in God, in ſo much that they being occupyed about worldly and tranſitorie things which ſoone periſh. and come to nought, do veterly neglect the things that appertaine vnto the ſalvation of their ſoules: in many places of his holy Goſpel, admoniſheth vs to watch, and to make prouiſion for our latter end, leaſt wee bee found unready when we ſhall be called out of the world. In the Goſpel of bleſſed *Matthew*, he hath theſe wordes: Watch, for you know not what houre the Lord wil come.

Of

Of this be ye ſure, that if the goodman of the houſe knewe what houre the thiefe would come, he would ſurely watch, & not ſuffer his houſe to be broken vp. Therefore be ye alſo ready. For in ſuch an houre as ye thinke not, will the Sonne of man come. In S. *Markes* Goſpel alſo he ſaith, Watch, for ye knowe not when the maiſter of the houſe will come, at euen, or at midnight: or at the cockcrowing, or in the dawning, leaſt if he come ſuddenly, he find you ſleeping. And that I ſay vnto you, I ſay vnto all, watch. Yea, take heede, watch & pray, for ye knowe not when the time is. Againe in the Reuelation of bleſſed *Iohn*, hee ſaith, Behold, I come as a thiefe. Bleſſed is he that watcheth, and keepeth his garments, that he walke not naked, and men ſee his filthines. Item, beholde I come ſhortly, and my reward is with me, to giue euery man, according as his deedes ſhall be. The holy Apoſtle S. *Paul* likewiſe exhorteth vs that we ſleepe not as others doe, but that we watch and be ſober, neither that we fall into fleſhly quietnes, promiſing our ſelues long life, health and reſt in this world, leſt ſodaine deſtruction fall vpon vs. For the day of the Lord (he ſaith) ſhall come euen as a thiefe in the night. Certes our mortall eſtate declareth

Mark. 13

Apoc. 17.

Apoc. 22.

1. Theſſ. 5.

dareth euidently, that we be so bound vnto death, that we are not certaine of our life not one houre. Out of hand may death oppresse vs, for any certaintie that we haue of the contrarie. What thing is your life, saith *S. Iames?* It is a vapour that appeareth for a litle time, & then vanisheth away. My daies saith *Iob*, are more swift then a runner, yea, they are passed away as the shippes that be good vnder saile, and as the Egle that flyeth vnto the pray. Againe hee saith, Man that is borne of a woman, hath but a short while to liue, and is full of miserie. He commeth vp, and is cut downe as a flowre. He flyeth as it were a shadowe, and neuer continueth in one state. The Prophet also saith All flesh is grasse, and all the glory thereof, is as the flowre of the fielde. The grasse is withered, the flowre falleth away: Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Thus see we the miserie, vanitie & shortnes of our mortall life, painted out before our eyes, and that these things are true, dayly experience prooueth. Notwithstanding such is our blindnesse, fondnesse, & madnesse, that we vtterly forget the vncertaintie of this our wretched and short life, and promise our selues the flourishing yeers of *Nestor*, or the long life of *Mathusalē*: We may right well

Iam. 4
Iob 9.
Iob. 14.
Esa. 11.
Gen. 5.

be lickened to that vngodly rich man, of
Luke 12. whome wee reade in the Gospel of *Luke*, which made prouision for a great number of yeeres, promising himselfe long to liue vpon the face of the earth, and forgetting himselfe to bee mortall, and bound vnto death. But when he thought least of death and was most busily occupyed in getting and gathering together the goods of the world, God said vnto him: thou foole this
Psal. 39. night wil they fetch away thy soule againe from thee. Then whose shall those things be, which thou hast prouided. The Psalmograph. saith: He heapeth treasure vpon treasure, & yet knoweth he not for whom he gathereth it. After this sort doe wee behaue our selues at this day. We moyle and turmoyle our selues in studying & deuising how wee may come by the giftes of glassie fortune. We refuse no pains, no labours to become rich & wealthy in worldly goods. Yea so blinded are our hearts, that the nearer we approch vnto the end of our life, the
2. Tim. 6 more studious, carefull & diligent are we
Psal. 39. to get the substance of the world. Wee remember not this saying of the holy Apost. Godlines is great riches, if a man be contēt with that he hath. For we brought nothing into the world, neither may we ca-
1 Pet. 2. ry any thing out. But when we haue food &

ray-

raiment, let vs therwith be cõtent. The holy Scriptures calleth vs strãgers & pilgrims in this world, and declareth that wee haue here no continuing citie, but we must seeke one to come. Notwithstanding as though there were none other life after this, or els as though we should for euer here remaine, and neuer depart, we trauel about the getting of worldly substan ce. All [as the Prophet saith] euen from the lowest vnto the hiest, set their minds on filthy lucre. They are shameleſſe dogs, that neuer be satisfied. Hereto agreeth the saying of the Apost. Al seeke their owne advantage, and not that which should set foorth the glory of Iesus Christ. And as in couetousnes, so likewise in all other abominable sinnes do we most wickedly walke. And all things come to passe, because we remember not the shortnes of this life, & forget our latter end. This the wise man considered right well when he saith: Whatsoeuer thou takest in hand, remember thy end, & thou shall neuer doe amisse. *Moses* also saith: O that men would once be wise, & vnderstand, & mak prouisiõ for their latter end. There is not a stronger bit to bridle our carnal affects, nor a better schoolmaster to keepe vs in an order, then the remembrance of our latter ende, then to remember that wee shall not alway heere remaine, that wee are but

1. Pet. 2.

Heb. 13.

Ierem. 8.

Esa. 56.

Philip. 2.

Eccle. 7.

Deut. 7.

strange-

ſtrangers and pilgrims in this world, that we ſhal leaue behind vs, whatſoeuer worldly ſubſtance wee haue here, either painfully gotten, or carefully kept, that wee ſhall die the death, that we ſhall appeare before the judgement ſeate of Chriſt, and receiue according to the works, which we haue done in this life, either euerlaſting glorie, or perpetual paine. But theſe things ſeeke we not to remember, but rather to forget, & therfore fall wee into all kinde of vngodlineſſe and diſſolution of life. And when the time commeth, that God viſiteth vs with ſickneſſe, or otherwiſe plagueth vs for our euil behauiour, then doe wee not prepare our ſelues vnto the Croſſe, as wee ought, ſubmitting our ſelues vnto the good pleaſure of God & beeing contented patiently and thankfully to receiue whatſoeuer is laid vpon vs at the appointment of God, but we rather murmure & grudge againſt God, & with vnwilling hearts ſuffer that viſitation of God, almoſt wiſhing that there were no God to plague and puniſh vs, but that wee might here liue continually, and go forth to ſinne freelie, and without puniſhment. And when death approcheth, & no remedy can be found againſt the violence hereof, then doe the vngodly and wicked liuers behold the miſerable face of their conſci-

ence

ence, which preſenteth vnto them nothing but ſin, the wrath of God, hell fire, and euerlaſting damnation, begin to deſpaire, & ſtraight yeelde themſelues to the pleaſure of Sathã, to be for euer & euer tormented in that lake that burneth with fire and brimſtone, themſelves, their ſoules & conſciences conſenting & aſſenting thereunto. Apoc. 21

For what other end can be looked for, of a wicked and vngodly life? Is it to be thought, that hee which through ſinne hath ſerued the deuil al the time of his life, can at his latter end looke for the inheritance of euerlaſting glory, wherewith God rewardeth them that painfully labour to ſerue him in holineſſe and righteouſnes all the dayes of their life. S. *Paul* ſaith: So run that ye may obtaine: that is to ſay, ſo traine your life, in all godlines and vertue to the vttermoſt of your power while yee liue in this world, that after ye haue finiſhed your courſe here, ye may enjoy the glorious reward of eternall life A corruptible crowne is not obtained without great paines taking, and ſhall we looke for an euerlaſting crowne by leading an vngodly and wanton life? No man is crowned, ſaith the Apoſtle except hee fighteth lawfully. In this world therefore, wherin our life is nothing but a knighthood or warefare, muſt wee law- 1. Cor. 9. 2. Tim. 3. Iob. 7.

lawfully, and valiantly fight and ſtriue a-
gainſt our enemies, the deuill, the world, &
the fleſh, & by feruent and diligent prayer
vnto God, ſo triumph ouer them through
the helpe of our grande Captaine Chriſt,
that we may haue a glorious ſpoyle of our
enemies, & garniſh our ſelues with all kind
of victorious and royall robes, I meane all
good workes and godly vertues. Where
ſuch a life is led there muſt a good end be,
and euerlaſting life may with a free con-
ſcience and aſſured hope be looked for.
And to bring this to paſſe, who laboureth
not to the vtermoſt of his power, namely
if he be of God, and looketh for a better &
more bleſſed life after this? Howe wee
ſhould fight againſt our aduerſaries, & lead
a good life in this worlde. I haue declared
aboundantly heretofore in many of my
bookes. In this treatiſe which I haue now
in hand, entituled: *The ſicke mans ſalue:* my
mind is to ſhew to faithful Chriſtians, how
they ought to make prouiſiō for their lat-
ter end, that they may depart in the faith
of Chriſt, and be of the number of thoſe
of whom it is written: Bleſſed are the dead
which die in the Lord.

Apoc. 14 Againe: Precious in the ſight of the Lord,
is the death of his Saints. For what ſhould
Pſal. 116. it profite a man to winne all the world, if at

the

the laſt hee loſeth his ſoule? Therefore in this my worke I haue declared firſt of all, how the faithfull Chriſtians ought to behaue themſelues patiently and thankfully in the time of ſickneſſe. Math. 6. The contents of this booke

Secondly, howe they ſhould vertuouſly diſpoſe their temporall goods.

Thirdly, after what maner they ought to prepare themſelues, gladly & godly to die.

Finally I haue enterlaced many comfortable exhortations vnto the ſicke & diuers godly and neceſſary prayers, ſome to be ſaid of them that are ſicke, and ſome of other, for ſuch as are diſeaſed.

This treatiſe: after that I had finiſhed it, calling to remembrance howe greatly I am bound to your right worſhipfull maiſterſhip, conſidering alſo your moſt harty zeale, and feruent affection toward the true and Chriſtian Religion (all ſuperſtition and Papiſtrie layd aſide) I thought it my bounden duetie to ſend vnto you, as a teſtimonie of my good will and thankfull heart toward you, moſt entirely deſiring you to accept and take in good part this my little gift, although much more baſe then it may ſeeme in any part worthy to recompenſe the leaſt point of your vnfained friendſhip, diuers wayes heretofore declared vnto me.

God

God preſerue your right worſhipfull maiſterſhip, with the moſt vertuous Gentle woman your wife, all your godly children in continuall health, and proſperous felicitie.

Amen

THE

THE SICKE MANS SALVE.

Philemon, Eusebius, Theophilus, Christopher, and Epaphroditus the sicke man talke together.

PHILEMON.

O, still truely it is said of the holy man Iob, that noble mirrour of perfect patience. Man that is borne of a woman, hath but a short time to liue, and yet in the time that hee liueth, hee is replenished with manie miseries. He commeth vp and withereth away againe like a flowre. Hee flieth as it were a shadowe, and neuer continueth in one state. It is not yet two daies since I saw my neighbour Epaphroditus, (as me thought) well and lustie, yea, and in perfect health: & beholde, he sent vnto mee euen now his seruant Onesimus, that I would come vnto him with all expedition, all other businesse set aparte, if I euer intended to see him aliue. Oh good GOD, what a world is this? Ah most louing Christ, what a suddain change is this? Our life is not without a cause compared of the holy Apostle Saint Iames, to a vapoure which appeareth for a little tyme, and then vanisheth awaye. Who will truste a life so fraile, so transitorie, so bound Iob. 14

bound vnto mortality? Who can fully perswade himselfe to liue many yeares in this world, seeing that in it so suddainly health is turned into sickenesse, strength into weakenesse, ioy into sadnesse, comfort into desperation, life into death? The rich man perswaded himselfe, that hee should liue long in this world, as blessed LVKE declareth in his holy Gospell, when hee saide considering the great aboundance of his reuenewes that came yearely in: What shall I doe? Because I haue no roome where to bestowe my fruites: This will I doe: I will
Luke 12. destroy my Barnes, and builde greater, and therein will I gather all my goods that are growne vnto mee and I will saye vnto my soule: Soule, thou hast much goods laide vp in store for manie yeares, take thine ease, eate drinke and be merie. But God saide vnto him: Thou fole, this night will they fetch away thy soule againe from thee: then whose shall those things be, which thou hast prouided? The continuance of our life is not certaine, so much as one houre, neither is any man able to say: I shall liue till to morrow. For albeit nothing is more certaine then death: yet is nothing more vncertaine then the houre of death. It shall therefore become all Christian men, that tender their owne health, diligently to marke and continually to remember this friendly admonition, and louing watch-word of our Lord and Sauiour Christ Iesus, Watch (saith he) for you know not in what houre your Lord will come. Of this bee yee sure, that if the

goods

good-man of the house knewe what houre the theefe would come, hee would surelie watch, and not suffer his house to be broken vp. Therefore bee yee also readie, for in such an houre as yee thinke not, will the Sonne of man come. Againe (he sayeth) watch, for yee know not when the master of the house will come: whether at euin or at mid-night, whether at the Cockcrowing, or in the dawning lest if hee come suddainly, hee finde you sleeping. And that I say vnto you I say vnto all, watch. Also in an other place hee sayeth: Behold I come as a theefe. Happy is he that watcheth, and keepeth his garments lest hee walke naked, and men see his filthinesse. Ah Lord God: not yet two dayes past whole and strong, and now sicke and weake? Oh, the vnstedfastnesse of mans life? Whome would not this prouoke to watch, and to consider his latter end? as the godlie man MOSES admonisheth, saying: Ah would to God men would bee wise and vnderstand, & make prouision for their latter end. So should neither sicknesse nor death be suddaine vnto them: so should all dissolutenesse of life bee rejected, and godlinesse of conuersation embraced, (as the Wiseman saith. In all thy workes remember the latter end, and thou shalt neuer sinne. I desire much to visite my neighbour Epaphroditus, according to his hearty request, and to comfort him in these his paines. and to instruct him, how he ought both patientlie and thankefullie to beare this Crosse of sicknesse which God hath layd vpon him: but

Marke 13

Apoc. 16

Deut. 32.

Eccles. 7.

I wish greatly to haue the companie of my olde familiars and approoued frendes, Eusebius, Theophilus, and Christopher. I sent my sonne Theodore, and Rachell my daughter for them: I much maruel of their long tarryance. But behold where they come. Neighbours and frendes welcome.

Euseb. Wee reioyce to see you in health, thanking you most hartily for the louing kindnesse which heretofore many times you haue shewed vnto vs. But wherefore I pray you, haue you sent for vs?

Ierem. 12.

Phil. Haue ye not heard how our brother Epaphroditus is grieuously vexed with sickness

Theoph. Is our neighbour Epaphrod. sick?

Phil. He is sick, and that very sore.

Christ. Sorie am I to heare this.

Phil. Wee are in the Lords hande, as the Clay in the Potters to doe with vs whatsoeuer his good pleasure is. Therefore let vs not beare heauily this worke of God in our neighbour, lest we seeme to striue against his godly will, seeing we vse daylie to pray, Thy will be done in earth as it is in heauen: hauing also an example of our Sauiour Christ, which prayed vnto our heauenly Father on this manner. Not as I will, but as thou wilt, O Father.

Math. 5.

Math. 20.

Euseb. How long hath our neighbour Epaphroditus bene sick?

Phil. Not yet two dayes.

Theoph. I much maruell of this suddain sickenesse.

Phil. It is no maruell at all, seeing sickenes followeth healthy, and death life, as the shadow

dolde accompanieth the body. Wee knowe neighbours howe charitable a deede it is to visit the sicke, and to comfort the diseased. It is one of those workes, which being done in the faith of Christ, shalbe rewarded at the last day in the face of the whole world, with the inheritance of the heauenly kingdome, as ye may see in the Gospell of blessed Matthew, I was sicke, and ye visited mee (saith our Saviour Christ) The Wiseman also saith: Let not them that weepe be without comfort, but mourne with such as mourne. Let it not grieue thee to visite the sicke, for that shall make thee to be loued. Math. 26. Eccles. 7.

Christo. This saying differeth not much from the saying of Saint Paul: Reioyce with them that reioyce, and weep with them that weepe. Be of like affection one to an other. Rom. 12.

Phil. Let vs therefore goe and visite our sicke neighbour Epaphroditus, & comfort him with the heauenly consolation of the holy Scriptures, that he may beare this his sicknesse both the more patiently & thankefully. For to this end did I send for you, that wee should go together vnto him, and so comfort him.

Theoph. We were too much vnkinde and vnworthie the name of Christians: yea, of men, if we should disdain to accompany you going about so godly a matter. Eccles. 7.

Phile. Well then, let vs goe, For as the Preacher saith: it is better to goe into an house of mourning, then into an house of banquetting: for there all men bee admonished

of their latter ende, and the liuing consi-
reth what afterward shall become of them.
I pray the Lord our God that we may finde
him at our comming in his whole mind and
perfect memorie.

Euseb. I beseech the Lord our God also,
that his paines bee not so outragious, that
when we come, hee haue no minde to heare
what shall be said to him, so shall our labour
be lost.

Christo Gods will bee done in all things.

Phil. We will doe our duetie, let GOD
worke his pleasure. Now are we at the house
I will be so bold neighbours, as to lead you
the way.

Theoph. I pray you goe Sir, wee will fol-
low you.

Iere. 20. Epaph. Oh cursed bee the daye wherein I
was borne. Unhappy be the day wherein my
mother brought mee forth. Cursed bee the
man that brought my Father the tydings
to make him glad, saying: Thou hast gotten
Genes. 10 a Sonne. Let it happen vnto that man, as to
the Cities which the Lord turned vp-side
downe: let him heare crying in the morning
and at noone-day lamentable howling, why
slewest thou not me as soon as I came out of
my mothers wombe? Oh that my mother
had beene my graue her selfe, that the birth
might not haue come out, but remained still
in her. Wherefore came I forth of my mo-
thers wombe? to haue experience of labour
and sorrow? Ah how sick am I? my strength
is gone, my sight faileth me, my tongue fal-
treth in my mouth, my handes tremble and

shake

shake for paine, I cannot holde vp my head for weakneſſe, If I attempt either to ſtand or to goe, my legges fall downe vnder mee. No part of my body doeth her right office, my memorie is paſt, my ſenſes faile mee. Whatſoeuer I taſte is vnpleaſant vnto me, What other thing am I, then a dead corpes breathing? For my skin vpon me is turned to black, and my bones are dryed vp with heat: Iob 30
Yea, miſerably am I tormented, and altogether weary of my life. What can be pleaſant vnto me, but preſent death? Ah, woe worth the time that euer I was borne. O that ſome hill might fall downe and ouerwhelme me, that I might ſhortly bee ridde out of this paine.

Phile. Oh Lord God, good neighbours, theſe bee wordes proceeding rather from a deſperate heart, then from a patient minde. But why doe we ceaſe to go in? The father of mercies and God of all conſolation, bee preſent with vs.

Theoph. Amen.

Phile. Peace be vnto this houſe, and to ſo many as loue the Lord Ieſus vnfainedly.

Epaph. Oh mother, alas, that euer thou didſt beare me. Alace, why died not I in the birth? Why did I not perish as ſoone as I came out of my mothers wombe? Ier. 5 Iob. 3

Phile. Neighbour Epaphrod. God giue you a patient heart, a quiet and contented mind: According to your requeſt, I am come vnto you with certaine of my neighbours, being very deſirous to ſee you: and notwithſtanding, not a litle ſory to beholde you in this

case: not that you are visited of God with sickenesse, but that you so impatiently take this louing visitation of God, which chaunceth vnto you, not for your hurt and destruction, but for your commoditie and saluation.

Epaph. Welcome, welcome, neighbours all. Oh, how sicke am I. Oh that the end of my life were at hand, it grieueth my soule to liue. All ioy is gone with me. This sickenesse hath vtterly marred me.

Iob. 10

Phil. Say not so neighbour Epaph. yea, rather thinke, that this your sickenesse is the louing visitation of God, and bringeth although to the body, weakenesse and trouble, yet to the soule, health and consolation.

Epaphrod. Gods louing visitation?

Phil. Yea neighbour, Gods louing visitation. For so are we taght by the word of God. GOD himselfe saith, as many as I loue, I rebuke and chasten. The Wiseman also saith My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth, him he chasteneth, and yet delighteth in him, as a father in his owne sonne. What sonne is he? saith Paul, whom the father chasteneth not. If ye be not vnder correction (whereof all are partakers) then are ye bastardes, and not sonnes.

Apoc. 3. Prov. 3

Heb. 12

Epaph. There is no father that so handleth his Son: Oh what a change is this? yea and that within two dayes. For from gladnesse, to sadnesse from pleasure to sorrow, from healthy to sicknes, from quietnesse to trouble,

from

from ſtrength to ſeebleneſſe, yea, in a manner, from life to death am I ſuddainly fallen O miſerable wretch that I am.

Phile. No manner chaſtiſing for the preſent time, ſeemeth to be joyous, but greuous (as the Apoſtle ſaith) neuertheles afterward it bringeth the quiet frute of righteouſneſſe vnto them which are exerciſed thereby. Bleſſed is the man (ſaith S. Iames) that ſuffereth tentation, for when hee is tryed he ſhall receiue the Crowne of life, which the Lord hath promiſed to them that loue him. Heb. 12. Iames 1

Epaph. We thought I was in caſe good enough before I was oppreſſed with this ſickneſſe. For then I liued pleaſantly, but now I lye here weeping and mourning, and full of ſorrow and care.

Phile. This is the iudgement of the fleſh, which euer luſteth againſt the ſpirit. Againſt ſuch careleſſe fleſhly liuers, heare what our Sauiour Chriſt ſaith: woe be vnto you that are rich, for you haue your conſolation. Woe be vnto you that are full, for ye ſhall hunger: woe be vnto you that now laugh, for ye ſhal waile and weepe. Heare what he ſaith on the contrary part, Bleſſed are they that mourn for they ſhall receiue comfort. And alſo in another place he ſaith: Verely, verely, I ſay vnto you, ye ſhall weepe and lament, but contrariwiſe the world ſhall reioyce. Ye ſhall ſorrow, but your ſorrow ſhall be turned to ioy. The bleſſed Apoſtle ſaith alſo, If we bee dead with Chriſt, we ſhall alſo liue with him If we ſuffer with him, we ſhall alſo reigne with him. Gal. 5. Luke 6. Math. 5. Iohn 16. 2. Tim. 2.

Christ. Brother Epaphroditus, the way to
Luke 24. enter into glory, is the crosse. For by that way did our elder Brother Christ enter into the kingdome of his Father. And the blessed Apostle saith: By many tribulations must we enter into the kingdome of God.

Epaph. What meane you by the Crosse?

Act 14. Christ. Temporall affliction, as penurie,
What the crosse is. hunger, euill report vndeserued, persecution, imprisonment, losse of goods, sickenesse, and whatsoeuer mortifieth the old man.

Epaph. I cannot easily be perswaded, that these things are sent of God to such as hee loueth: but rather to such as he hateth.

Christ. Not so neighbour Epaphroditus: For the righteous and godly taste more of the crosse in this world, then the wicked & vngodly. Abel, Iacob, Ioseph, Moses, Dauid, Elias, Zacharie, Ieremie, Miche, Iob, Toby, Iohn Baptist, Steuin, Paul, Iames, Peter; with many other, which were the chosen people and friends of God, were not free from the crosse, in so much that many of them were most cruelly put to death, whereas the wicked worldlings liued in all pleasure, and had all things according to their hearts lust.

Iohn 16. Euseb. This is also proued true, by the say-
ing of our Sauiour Christ. Ye shall weepe, &
3. Tim. 3. lament (saith he) but contrariwise the world shall reioyce. And the Apostle saith, All that will liue godly in Christ Iesu, shal suffer persecution. Hitherto pertaineth the saying of S. Peter. The time is come that iudgement must
3. Pet. 4. beginne at the house of God. If it first beginne at vs, what shall bee the ende of them

which

which beleue not the gospell of God? & if the righteous scarcely be saued: where shall the vngodly and the sinner appeare? Wherefore, let them that are troubled according to the will of GOD, commit their soules to him with well-doing, as vnto a faithfull Creator.

Phile. This thing can by no meanes better bee perceiued, then by considering the history, which blessed Luke telleth in his Gospell, of the vnmercifull rich man, & of poore Lazarus. The rich glutton was Gods enemy and an aduersarie to all good men, vnkinde, churlish and vnmercifull, and yet how pleasantly and wealthily liued he al his lifetime? Wee doe not reade, that hee tasted any thing at all of the crosse, but that hee was rich, wealthie, gallantly apparelled, fared daintely euery day, and liued in all kinde of pleasure, according to his hearts lust, and yet the end of him was euerlasting damnation, that this saying of our Sauiour Christ might be found true. Woe be vnto you that are rich, for you haue your consolation: woe be vnto you that are full, for ye shall hunger: Woe be vnto you that now laugh, for yee shall waile and weepe. Contrariwise, Lazarus being Gods friend (and dearely beloued of God) was plagued with pouertie, hunger, thirst, cold, nakednesse, sores sickenesse, & diuerse mortal diseases which neuer departed from him so long as he liued: & notwithstanding both patiently and thankfully did hee beare this his crosse euen vnto the death: being perswaded that prosperity & aduersitie,

Luke 16

Luke 6

Eccles. 13

life and death, pouerty and wealth are of God, and therefore immediatly after his departure out of this world, hee was receiued into euerlasting glorie. This history, brother Epaphroditus, declareth euidently, that sickneſſe or trouble ſent of God vnto the godly,

Pſalm. 94 is not a token of Gods wrath and heauie displeaſure, but rather a ſure argument & manifeſt ſigne of his good will, loue and fauour toward vs. Bleſſed is he (ſaith the Pſalmographer) whom thou O Lord, nourtereſt. Againe he ſaith: it is highly for my welth, that

Pſal. 119. thou (O Lord) haſt corrected me, that I may learne thine ordinances. Hereto agreeth the ſaying of Saint Paul. When we are iudged

1 Cor. 11 of the Lord, wee are chaſtened, that wee ſhould not be damned with the world. In the

Iob. 5 hiſtorie of Iob it is alſo written, Bleſſed is the man whom God puniſheth: Therefore refuſe not thou the chaſtening of the almighty For although he maketh a wound, he giueth a plaſter: though hee ſmite, his hand maketh

1 Cor 10 whole againe. God is faithfull ſaith the Apoſtle, which will not ſuffer you to bee tempted

2 Cor. 1 aboue your ſtrength, but ſhall in the midſt of the tentation, make a way, that ye may be able to beare it. For hee is the Father of mercies, and God of all conſolation, which comforteth vs in all our troubles, which

2 Pet. 2 knoweth alſo how to deliuer the godly out of tentation. All theſe texts borrowed out of the holy Scriptures, with many other, doe euidently declare, that the Croſſe is laide vpon the godly, at Gods appointment, and that not for their hurt and deſtruction, but

for

to their health and saluation. For though our outwarde man perish: yet the inward man is renued day by day. For our trouble which is short and light, prepareth an exceeding & an eternall weight of glory vnto vs, 2.Cor.4.
while we loke not on the things which are seene, but on the things which are not seene. For things which are seene, are temporall, but things which are not seene, are eternall.

Theoph. Our elder brother Christ, which did neuer commit sinne, and in whome no guile nor deceit was found, entred not into glorie, but by the crosse, as the Apostle saith: We see that Jesus for the suffering of his 1.Pet,2.
death was crowned with glorie & honour. Heb.2.
Therefore wee may not loke to possesse the inheritance of the heauenly kingdome by lying all in pleasure, health, ioy, and worldly felicitie: but rather by suffering the crosse that is laid vpon vs at Gods appointment, Math. 12.
both patiently and thankefully. For the Disciple is not aboue his master, nor the seruant aboue his Lord. It is enough for the disciple that he be as his master is, and that the seruant be as his Lord. Whosoeuer beareth not his crosse, and commeth after mee: Luke 14
saith our sauiour Christ, he cannot be my disciple.

Christ. In the Reuelation of blessed Iohn wee reade, that they which were arrayed Apoc,7.
with long white garmentes, and are continually in the presence of the seat of God, and serue him day and night in his temple: came out of great tribulation.

Phil. It is trueth. For such are most meet

for

for the kingdome of God: neither can the voluptuous worldlinges bee partakers of the heauenly inheritance, which in this worlde taste of no crosse, but liue in all pleasure, after the desires of the flesh. It is not possible that a man may liue here pleasantly with the world, and afterward reigne gloriously with Christ: for the friendship of the world, is enmitie with God, Whosoeuer will be a friend of the world, is made the enemie of God. For what fellowshippe hath righteousnesse with vnrighteousnesse? or what companie hath light with darkenesse? or what concord hath Christ with Belial? either what part hath hee that beléeueth with an infidel? Worldly ioy, and eternall felicitie cannot agrée together. Therefore whosoeuer is frée from the crosse in this worlde, hee hath no part in the kingdome of Christ & of God. So that you neighbour Epaphroditus, haue great occasion to thanke the Lord our God, that it hath pleased him to remember you with his louing visitation, and through this sickenes to declare his good and fatherly will toward you. For by laying this crosse vpon you, hee prooueth you, whether yee bee constant in your faith and profession or not, and whether you will patiently and thankfully beare this his working in you, which is vnto your euerlasting saluation or not. And after this maner doeth God handle al such as he receiueth vnto glorie as the wise man saith: What soeuer happeneth vnto thée, receiue it: suffer in heauines, & be patient in thy trouble. For like as golde and siluer are tryed in the fire; euen so are

James 3.
2. Cor. 6.

Eccles. 2.

ceptable men in the Fornace of aduersitie. Eccle. 17.
Againe he saith: the ouen proueth the potters vessell: so doeth temptation of trouble trye righteous men. Likewise saide Raphael the Archangel vnto Tobye: Because thou wast accepted and beloued of God, it was necessary that temptation should trye thee. Tob, 12.
And as Moyses said vnto the children of Israel: the Lord your God proueth you, to wit, whether ye loue the Lord your God with all our hart and with all your soule. Deut. 13.
S. Peter also saith: Ye are nowe for a season in heauinesse through manyfold temptations, that the tryal of your faith being much more precious the gold that perisheth, and yet is tryed by fire, might bee found vnto the praise, glory and honour, at the appearing of Iesus Christ. 1. Pet. 1.

Epaph. This comforteth well my weake minde to heare you out of the word of God, neighbour (Philemon) that this sickneſſe, which I now suffer, is the louing visitation of God, and a token of Gods good will toward me: Againe, that the faithfull & friends of God are in this worlde subiect to the crosse, more then the vnfaithful and enemies of God.

Phil. I am hartely glad to heare you say so. And doubte you not but that this your gentle God and louing Father, will turne this your sorrowe vnto your great comfort. 1. Cor. 10
For he is a faithfull God which will not suffer you to bee tempted aboue your strength, but shal in the midst of the temptation make a way, that ye may be able to beare it, as the Psalmographer saith: His wrath endu- Psal. 30.

reth

reth but the twinckling of an eye, and in his pleasure is life. Heauinesse may endure for a night, but ioy commeth in the morning. Thou, oh, Lord, hast turned my heauinesse into ioye: thou hast put off my sack-cloth, and girded me with gladnesse. Psal. 66.

Againe (he saith) Thou O God hast proued vs, thou hast also tryed vs, like as siluer is tryed. Thou broughtest vs into the snare, & laydest trouble vpon our loynes: thou sufferedst men to ride ouer our heades. We went through fire and water, and thou broughtest vs out into a wealthie place. O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea and broughtest me from the depe of the earth. Thou hast brought me to great honour and comforted me on euery side. Therefore will I praise thee, and thy faithfulnesse O God. Also in another place he saith: They that sow in teares, shall reape in ioy. He that now goeth on his way weeping and beareth forth good seede, shall doubtlesse come againe with ioy, and bring his sheaues with him. The ancient father Toby e, in his prayer vnto God saith: after stormes (O Lord) thou makest the weather faire and still: after weeping and heauinesse, thou giuest great ioy. Thy name O God of Israel be praised for euer. Psal. 71. Psal. 126. Tob. 3.

Epaph. Amen, Amen, good Lord I trust thou wilt so doe with me.

Phil. Doubt ye not neighbour, but if ye call on the name of the Lord, ye shall finde great comfort. For as the princely Prophet saith

lieth: The righteous crye, and the Lord hea- Psal. 34.
reth them, & deliuereth them out of all their troubles. The Lord is nye vnto them that are of a contrite heart, and will saue such as be of an humble spirit. Great are the troubles of the righteous, but the Lord deliuereth them out of all. He kæpeth all their bones, so that not one of them is broken.

Euseb. These are comfortable sentences neighbour Epaphroditus.

Epaph. Comfortable indeede.

Phile. And no lesse true then comfortable, as diuers histories of the holy Scriptures doe euidently declare.

Epaph. I pray you rehearse some of them for my comfort.

Phil. I will doe it gladly. And to let passe the auncient Patriarkes, what crosse layde God vpon Iosephs shoulders in Egypt: yea and that for no fault that he had committed, but onely to proue and trye his faith, loue, obedience, patience, thankfulnesse, and perseuerance. He suffereth Ioseph, being a godly and chaste young man to be falsly accused of his whorish mistresse, and to be cruelly thrown of his master into prison, where he continueth many yæres in captiuitie and thraldome. But behold the mercifull dealing of God with his faithfull seruants. Afterward when God (by proouing Ioseph) had found him faithfull, constant and patient, he deliuered him out of prison, restored him into his libertie, won him into the kings fauour, insomuch that the king tooke his ring from his hand & put it vpon Josephs hand, & Gen. 30.

arayed him in cloth of raines, & put a golden chaine about his necke, and set him vpon the best charet that he had saue one, & they cryed before him, bowe the knee. And king Pharao made him ruler ouer the land of Egypt.

Epaph. O the great mercies of God.

Phil. Before God quietly setled king Dauid in his kingdome, of whome hee reported in this maner, saying, I haue found Dauid the sonne of Ieſſe, a man after mine owne heart, which shall fulfill all my will. Howe hunted he him by king Saul, euen as the Firret hunteth the Cony? yea, after the death of Saul, what trouble & disquietnes had hee through the wicked conspiracy of his children against him, being so louing, gentle, and naturall a father? Notwithstanding afterward God brought him vnto a great honour, glory, riches, quietneſſe, and all kinde of wealth, wherein he continued vnto his death, which was both glorious and full of yeeres.

Acts 13. Psal. 89. 1. Reg. 16.

3. Reg. 2.

Epaph. A blessed end.

Phile. To whom is the Hiſtorie of patient Iob vnknowen? His crosse was so grieuous, that I knowe not whether the like trouble hath chanced to any mortall man, since this time or afore. All his substance in one moment almost was lost, all his catle were driuen away, vij. M. sheepe, iij. M. camels, v. C. yoke of oxen, and v. C. she Asses. All these were taken away suddenly. His house fell downe, his children that were within, were slaine. Of all that euer he had, nothing remained vntouched, that might comfort him any thing at al, but onely his wife, & shee sermeth

Iob. 3.

to

to be left of the deuil, only to this purpose, e-
uen to mocke and scorne her husband, and to
moue him to blaspheme the Name of God.
Which thing (without al doubt) grieued the
holyman's mind more then at his calamities
and wretchednes. Furthermore, his friends
which came out of far countries to comfort
him, seeing his sorrow and paine to be most
vehement, being also wonderfully astonied
with the horrible greatnes of the plague, by
the space of vii. daies, spake not one comfor-
table word vnto him. For they thought, (al-
though not truly that God had cast his most
grieuous paines vpon Iob worthily, euen
for his sinfull life, and wicked conuersation.
And did they not at last fall to mocking
and taunting of that good man, and tolde
him that those plagues happened vnto him
for his sinnes, by the righteous iudgement
of God? For they thought it a matter of hie
iniquity, and vnworthy Gods righteousnes
that so great calamities and miseries should Iob. 8.
causeleese chance vnto any holy and inno-
cent man. Moreouer, after the losse of all his
goods, after the driuing away of his cattell,
the casting downe of his house, the cruell
death of his children and seruants (which all
the most patient man very quietly suffered)
what intolerable paines suffered hee on his
body? did not Sathan through Gods suffe-
rance, smite Iob with marueilous sore biles,
from the sole of his foote vnto the Crowne of
his head, so that hee sate vpon the ground in
the ashes, and scraped off the filth of his sores
with a potshard? Oh who is able to expresse

what

what paines he suffered: & notwithstanding, being on euery side most miserable plagued, his mind continued still constant and perfect in abiding the good pleasure of the Lord his God, beeing throughly perswaded that all those plagues & punishments were not tokens of Gods anger, but rather of his singular good will and fatherly fauour toward him. For as he most patiently suffered the losse of all his goods, and the death of his children, so with like constancie & lustie courage did he beare the most grieuous wounds, and bitter sorrowes of his body, speaking no blasphemous, impatient, or vnreuerent worde a gainst God, in al his trouble, but meekly patiently and thankefully, brast out into these & such like words. Naked came I out of my mothers wombe, & naked shal I turn thither gaine. The Lord gaue, and the Lord hath taken away. Euen as it hath pleased the Lord, so is it come to passe. Blessed be the name of the Lord. If we haue receiued prosperitie at the hand of the Lorde, why should we not abide aduersitie also?

Iob. 15.

Iob. 1.

Epa, O God grant me the like patience.

Christ. Doubt ye not of the goodnes of God neighbour. Be strong & stedfast in the Lord your God: abide patiently his good pleasure, and he shall worke all things for the best, as the Psalmographer saith. O tarie thou the Lords leasure, be strong, and hee shall comfort thine heart: therefore put thou thy trust in the Lord. In silence and hope shall your strength be, saith the Prophet. Oh how good is the Lord vnto them that put their trust in him.

Psal. 37.

Esa. 30.

him, and to the soule that seeketh after him: The goodman with stilnesse and patience tareth for the saving health of the Lord. The righteous haue cryed, and the Lord hath graciously heard them, and delivered them out of all their troubles. Iames 3 Psal. 34.

Phil. But now neighbour, marke the end of the history.

Epaph. Say on in the name of God.

Phile. After that God by diverse kindes of punishments had throughly tryed this holy perfect, and patient man Iob, and had found him in all points a constant and valiant souldier, not able to be overcome with any kind of plague that Sathan could lay on him, the Lord greatly commended his constant faith and faithfull constancie, and gaue vnto him twise so much as hee had afore. For he had now vij. M. sheepe. vi. M. camels, a M. yoke of oxen, and a M. she asses. He had vij. sonnes also and three daughters. And after this hee lived a 100. and 40. yeares in much joy and quietnesse, so that he saw his Childrens children vnto the fourth generation, and dyed, being olde and of a perfect age. Ibb. 42.

Epaph. Oh blessed be God, for hee is euer good to his seruants, and neuer forsaketh them that put their trust in him.

Euseb. Of this holy man Iob. S. Iames also maketh mention, saying, We haue heard of the patience of Iob, and haue knowne what end the Lord made. For the Lord is very pitifull and mercifull. Iames 5

Phil. Will it please you neighbour to heare the history of the ancient father Tobie, which

is also very comfortable.

Epaph. Yea verily, gladly. For it doth me much good, & easeth well my paine to heare your godly talke.

Phil. This Tobie was a faithfull man, and euen from his very childhood feared God, & led a vertuous life. He forsoke not the way
Tobit. 1 of truth, neither defiled he himself with any kinde of Idolatrie. He worshipped the Lord God of Israell faithfully offering of all his first fruits & riches. Whatsoeuer hee might get, he parted it daily with his fellow prisoners & brethren. He was full of good workes, he gaue largely vnto the poore, hee fedde the hungry, he gaue drinke to the thirstie, he clothed the naked, hee lodged the harborlesse: he visited the sicke, redeemed the captiues & prisoners, he buried the dead. There was no worke of mercie that he had left vndone. He was rich & plenteous in all good workes, and whatsoeuer he did, hee did it with a joy-
2. Cor. 9. full and ready heart. For God, saith S. Paul, loueth a chearefull giuer.

Epaph. A blessed man and faithfull seruant of God.

Phil. And yet marke what followeth. It
Tobit. 2 happened vpon a day, that when he had buried the dead, & was wearie, he came home, and laide him downe by the wall and slept: and while he was asleepe, there fell downe vpon his eyes warme doung out of the swallowes nest. so that he became blinde.

Epaph. A pitifull chance.

Phil. This tentation did God suffer to happen vnto him, that they which came after, might

might haue an example of his patience, like as of holy Iob.

Epaph. But how did Tobie take this temptation?

Phil. Very godly, quietly, patiently and thankfully: for in so much as he euer feared God from his youth vp, & kept his commandements, hee grudged not against God, that the plague of blindnesse chanced vnto him, but remained steadfast in the feare of God, and thanked God all the dayes of his life.

Epaph. But what was the end of the matter: Continued he blind vnto his dying daye? Did not God deale mercifully with Tobie, as we heard afore of Iob?

1 Reg. 2 Deut. 32. Tobit 13. Sap. 16

Phil. Yes verily, for God scourgeth & healeth. God leadeth vnto hel, and bringeth out againe. God killeth and maketh aliue: God after a storme maketh the weather fair and calme: God after weeping and heauines giueth great ioy. When God had throughlie tryed Tobie, and found him constant in his faith, hee restored vnto him his sight againe. For the which Tobie most humblie thanked him, and said, Oh Lord God of Israel I giue thee praise and thankes, for thou hast chastened me, and made me whole againe.

Christ. O praised bee the Lord our God, which is marueilous in his Saints, and holy in all his workes.

Epaph. Liued Tobie long after his sight was restored vnto him?

Phil. Tobie (saith the Scripture) after hee had gotten his sight againe, liued xlij yeares, in great ioy and wealth, & saw his childrens

children, and when he was an hundreth and two yeares olde, hee departed in peace, and was honorablie buried.

Epaph. A blessed end.

Phil. Of a good life commeth a good end. Thus haue ye hard out of the holy scripturs (brother Epaphrod.) that the crosse, that is to say, corporall afflictiõ, is not a token of Gods anger, but of his fauour, and that he layeth temporall punishment more customably vpon his friends, then vpon his enemies: yea, & that not to destroy them, but to proone and try them, euen as the fire tryeth the golde. For as the Angell Raphaell said vnto Tobie: because thou wast accepted and beloued of God, it was necessary that tentation should trye thee. You haue heard also the louing kindnes of God toward his faithfull & constant seruants, how after a iust tryall made, hee restored them vnto a more blessed state, then they were in afore. Therefore take good heart vnto you, & faint not. Be strong in the Lord. Be faithful vnto the end. Be patient in this your sicknes. Be thãkful for this louing visitation of God. Abyde the good pleasure of God. Suffer him quietlie to doe with you whatsoeuer his good will is. If you wil thus do: doubt you not, but that God wil be mercifull vnto you, and bring that thing to passe which is most for your comfort and profite. For whatsoeuer is written, is written for our learning, that through patience & the cõfort of the Scriptures, we may haue hope.

Epaph. The Lords will be done in me. He knoweth what is most meete for me a wretched

ched sinner: let him therefore worke his plea-
sure in me, come life, come death. For if wee
liue, wee liue to bee at the Lords will: and if
we die, we die at the Lords will: Whether Rom. 14
we liue therefore or die, we are the Lords.

Onely (O heauenly father) I beseech thee
for Christs sake, to giue mee a patient and
thankfull heart, that I neuer grudge against
thy blessed will, but be obedient vnto it in all
things that when the paines of my sickneſſe A prayer
be most bitter, I may lift vp my heart vnto
thee, call on thy blessed name, & say. oh Lord,
rebuke me not in thine indignation, neither
chasten me in thy displeasure. Haue mercie
on me, O Lord, for I am weake. O Lord Psalme 6.
heale me, for my bones are vexed. My soule
also is sore troubled: but Lord, how long wilt
thou punish me? Turne thee (O Lord) & de-
liuer my soule: O saue me for thy mercy sake
O my God, saue thy seruant that putteth his
trust in thee. Be mercifull vnto me (O Lord) psal. 86
for I will daily call vpon thee. Comfort the
soule of thy seruant, for vnto thee (O Lord)
doe I lift vp my soul. For thou Lord art good
and gratious, and of great mercy vnto all
them that call vpon thee.

Theoph. Neighbour Epaphroditus, this is
vnto vs a singular pleasure, and great com-
fort to heare so godly wordes proceede out
of your mouth. Be diligent continuallie to
call on the Lord, and bee in all your afflicti-
ons and troubles shall be vndoubtedly your
strong towre, your mightie shield and inuin-
cible fortresse. He will not leaue you, nor for-
sake you, but assist you, and bee present with

psal. 91. you in your sicknesse, according to this his promise: because he hath trusted in me, I will deliuer him, I will defend him, because hee hath knowne my name. Hee shall call vpon me, & I will graciously heare him: yea, I am with him in trouble, I will deliuer him, and glorifie him. With long life will I satisfie him, and shew him my saluation.

Epaph. I must néeds confesse most gentle neighbours, that I haue receiued much consolation, & great comfort of your company, & especially, that ye haue thus inarmed, yea, and fortressed my brest with the comfortable sentences and histories of the holy Scriptures against the bitter stormes of aduersity: & I heartily thank you for your paines. Notwithstãding this must I néeds say vnto you that I finde not my selfe in my conscience, to be of such godlinesse and vertue, that I dare compare my selfe with Ioseph, Dauid, Iob & Tobie, whom yee recited vnto me, but am much inferiour both vnto them, and vnto their godlinesse of life, so that although they being righteous, of the very loue which GOD bare towarde them, were assailed with aduersity, to this ende that their faith and constancie might bee proued and tryed vnto the example of other: yet I finde in my selfe such imperfection, yea, such aboundance of sinne that it may iustly bee thought, that this sicknesse which is laide vpon mee, commeth from such a God, as is angry with me for my sinfull life, and therefore is his heauy hand thus laide vpon me. What thinke yee good neighbours?

Phil.

Phi. Brother Epaphroditus, this humbling of your self in the sight of the Lord our God is a certaine argument and sure token of your euerlasting saluation. For he that exalteth himselfe, shall be made low, but hee that humbleth himselfe shall be exalted. God is an enemy to the proud, but hee is a friend to the humble and lowly. It is true, that in the sight of God, no man is pure and cleare from sinne. Who is able to say, My heart is clean and I am free from sin. In many things we all offend. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. All haue sinned, and want the glory of God. We all are vnprofitable seruants. Euerie man is a lier. We were begotten in sin, conceiued in sin and borne in sin. Our heart is lewd and vnsearchable. All our righteousnesse is as a filthie and polluted cloath. All haue swerued and gone out of the way, they are altogether become vnprofitable, there is not one that doth good, no not one, the most perfect among vs all, may well say with the sinfull Publican, O God bee mercifull vnto me a sinner. Wee may worthily pray as our Sauiour Christ taught vs: forgiue vs our trespasses, as we forgiue them that trespasse against vs. God found no truth in his seruãts and in his Angels there was folly: how much more in them that dwell in the houses of clay, and whose foundations are but dust? The stars are vncleane in the sight of God, how much more the man that is but corruption, & the son of man that is but a worme? And albeit Ioseph, Dauid, Iob and Tobie be set forth

Math. 23. 1 peter 5. Prov. 20 Iames 3. 1 Iohn 1. Rom. 10 Luke 10 Psal. 116. Psal. 51. Iere. 17. Esay 64 Psal. 14 Luke 18. Math. 6 Iohn 15.

forth in the holy Scriptures with great commendations, yet may we not think that they wanted their faults. For no man that is born of a woman is clean before God, although he be but one day old. How oft doeth Dauid confesse himselfe a sinner? how oft doeth hee flie vnto God, and pray for the remission of his sins? how oft doth he cast away his own righteousnesse, & with strong faith lay hand
Psal. 51 on Gods mercy? Among many other ar not these his words? Haue mercy on me (O God) according to thy great mercie. And according to the multitude of thy mercies doe away mine offences. Wash mee throughly from my wickednesse, and cleanse me from my sinne. For I acknowledge my faultes, & my sinne is euer before me. Against thee onely haue I sinned and done euill in thy sight &c.

Psal. 25. And in another place: O remember not the sinnes and offences of my youth, but according vnto thy mercie, thinke thou vpon mee (O Lord) for thy goodnesse.

For thy names sake (O Lord) be mercifull to my sinne, for it is great. Looke vpon mine aduersitie and miserie, & forgiue mee all my sins, &c. Againe. Out of the deepe haue I called on thee Lord, Lord heare my voyce. Oh
Psal. 130 let thine eare consider well the voyce of my complaint. If thou Lord wilt be extreame to marke what is done amisse, (O Lord) who may abide it? But there is mercy with thee &c. Enter not into iudgement with thy ser-
Psal. 143 uant (O Lord), for no man liuing shall bee

iustified in thy sight. Thus sée how holy Dauid (whome the scripture commendeth so greatly) boasteth not his owne righteousnes, but humbleth himselfe in the sight of God, and wholly betaketh him vnto Gods mercy. Now heare what Iob (whome the scripture so greatly commendeth) saith of himselfe. If I will iustifie myselfe, mine owne mouth shal condemne me. If I will put forth my selfe for a perfect man, he shall proue me a wicked doer. Againe, If I wash my selfe with snowe water, and make my hands neuer so cleane at the Welk, yet shalt thou dip mée in the mire, and mine owne clothes shal defile me. And as concerning the godly man Tobye, how litle he trusted in his owne innocencie and righteousnes, these his wordes doe manifestly declare. O Lord (saith hee) be mindfull of me and take not vengeance of my sinnes, neither remember my misdéedes nor the misdéedes of mine elders: for we haue not bene obedient to thy commandements, &c. And as Dauid, Iob, and Tobye, humbled themselues in the sight of God, so likewise doeth the whole company of all the faithfull that the glorie of our saluation may be Gods alone, as he saith by the Prophet. Thy destruction (O Israel) commeth of thy selfe, but thy saluation commeth onely of me. Therefore though yee féele sinne to bee in you (as who is without it) yet despaire not, neither bee dismaide, but with strong faith make haste vnto the glorious throne of Gods great mercie. Lament your sorrowfull case, crane fauour and remission of sinnes in Christes

Iob. 2.

Tob. 3.

Ose. 14.

name

name of Gods most hie maiestie, and with-
Psal.145. out doubt you shall haue your hearts desire.
For the Lord is gracious and mercifull, long
suffering and of great goodnes, The Lord is
louing vnto euery man, and his mercie is o-
Psal.130. uer all his workes, Oh trust in the Lord, for
with the Lord there is mercie, and with him
is plenteous redemption. And hee shall re-
deeme Israel from all his sinnes.

Epaph. Oh my heart. Ah what a grieuous paine did I feele now euen at my very hart: God be mercifull vnto me.

Eu. Euseb. Be of good comfort neighbour, I pray you. God shall worke all things for the best: ye may see what fraile vessels we are, & how a litle paine doeth greatly trouble vs.

Epaph. Ye say trueth. But to you neighbour Philemon once againe. Wee thinke if God should punish mee in this world for my sin, so should it bee a token rather of his anger, then of his fauour toward me.

Phil. Nay, not so neighbour. It is rather an euident token of his singular loue and heartie goodwill toward you, which louingly correcteth you in this world, that ye may repent, knowledge your faults, amend your
Apoc.21. life, call for mercie, and liue worthie your profession, againe that through his temporall paine, yee may bee free from euerlasting plagues, and neuer come into that lake that burneth with fire and brimstone. This wit-
1.Cor.11 nesseth S. Paul, saying, While we are punished, we are corrected of the Lord, that we should not with this worlde be condemned. When God suffereth the wicked in this

worlde to flourish like a greene Baye, and licentiously to sinne without any punishment, as he suffered the rich glutton, of whom we reade in the Gospell of blessed Luke, it is an evident argument, that such a one is reserued vnto the paines of the worlde to come, which neuer shall haue an end, where weeping and gnashing of teeth shall be, as ye see it chanced to the aforesaid rich glutton: vnto whome God said, Sonne remember that thou in thy life time receiuedst thy pleasure, & contrariwise Lazarus receiued paine: But now he is comforted and thou art punished: so doeth our Saniour Christ threaten the vngodly, saying. Woe be vnto you that are full, for ye shal hunger: wo be vnto you that now laugh, for yee shall waile and weepe. The holy Apostle saith. What sonne is he whom the father chasteneth not? If ye be not vnder correction (whereof we are al partakers) then are ye bastards and not sonnes. A terrible ende therefore abideth thē, which in this worlde licentiously & without punishment doe sinne. For all such be bastards and no sonnes: therefore haue they no part of the heauenly inheritance.

Psal. 37.

Luke 16.

Math. 13.

Luke 16.

Luke 6.

Heb. 12.

Epaph. Yet the worlde iudgeth otherwise. For they thinke such onely to be beloued of God as wallowe in all kind of worldly pleasures, as the filthie Sow in the mire, so long as they liue, and neuer taste of any aduersitie.

Sap. 2.

Phil. But the whole Scripture iudgeth otherwise. For those voluptuous Epicures which in this worlde say; Come and let vs

enjoy

inſoye the pleaſures that are preſent, and let vs chærefully vſe the creatures, like as in youth. Let vs fill our ſelues with good wine and ointments, and let not the flower of life paſſe by vs: let vs crowne our ſelues with roſes afore they be withered: Let there be no faire medow, but our luſt goe through it. Let euery one of vs be partakers of our voluptuouſnes. Let vs leaue ſome token of our pleaſure in euerie place for that is our portion: els get wee nothing, &c. ſhall in time to come cry out on this maner, and ſay. We haue erred from the way of trueth, the light of righteouſnes hath not ſhined vnto vs, and the ſunne of vnderſtanding roſe not vp vpon vs: wee haue wearied our ſelues in the way of wickednes & deſtruction. Tedious wayes haue wee gone, but as for the way of the Lord, we haue not knowen it. What good hath our pride done to vs? Or what profite hath the pompe of riches brought vs? All theſe things are paſſed away like a ſhadow, &c. Such words ſhall they (that haue ſinned) ſpeake in Hell. For the hope of the vngodly is like a drye Thiſtle flower that is blowen away with the winde, &c. Therefore wee may well conclude, that ſuch as enioy continuall proſperitie, line at their heartes eaſe, obey their ſenſuall appetites, are free from all aduerſitie, and as the Pſalmographer ſaith: come in no miſfortune like other folke, neither are plagued like other men. ſhall not reigne with God in glorie, neither haue they any portion in the land of the liuing. For though they proſper for a litle

Sap. 6.

while

while in this world, with pride be puffed vp, swell for fatnes, doe what they list, rule as they will, haue plentie of riches in possession, haue the world at commandement, &c. Yet are they set in slipperie places, and shall bee cast downe and destroyed: yea suddenly shall they consume, perish, and come to a feare full end. I haue seene, saith the princely prophet, the vngodly in great power, and flourishing like a greene Baye tree. And he vanished away, and loe, he was gone. I sought him but he could no where be found, &c. For the wicked shall perish together, and the ende of the vngodly is euerlasting damnation. Psal. 37.

Christ. If it please you, I will tell you an historie that I heard once.

Epaph. I praye you tell on good brother Christopher.

Christ. S. Ambrose that godly and courageous bishop, trauelling at a certaine time towards Rome: chanced by the way to goe vnto a rich mans house to lodge. After other talke, hee demanded of the man of the house, how the world went with him, and in what case he stood. The rich man answered, Sir, my state hath alway bene fortunate and glorious: I neuer tasted any kind of aduersitie. I neuer had sickneſſe, or losse of goods. All things hitherto haue chanced vnto me according to my hearts desire. Ahistorie

When S. Ambrose hearde this, hee saide vnto them that accompanied him. Rise, and let vs goe hence with all expedition: for the Lorde is not in this place. And when they were departed from the rich mans house, euen straight-

straight wayes the earth suddenly opened and swallowed vp the man with all that euer hee had, so that nothing at all remained.

Phil. A notable historie, declaring that God is not present where the crosse is absent, and that things cannot long continue in sad state, where God fauoureth not.

Psal. 37. Theoph. Here was that thing fulfilled that is spoken by the Psalmist. The vngodly shall sone bee cut downe like the grasse, and bee withered euen as the greene heard, &c. Yet a litle while, and the vngodly shall bee cleane gone. Thou shalt looke after his place, and he shall be away. The vngodly shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea euen as the smoke shall they consume away. Psal. 7. Againe, in another place. Thou (Oh Lord) doest set the vngodly in slippery places, and castest them downe and destroyest them. O how suddenly doe they consume, perish, and come to a fearefull ende? yea euen like as a dreame when one awaketh, so shalt thou make their image to vanish out of the citie.

Phil. Where continuall successe of things is, where all things at all times serue & content the fleshly appetites of voluptuous worldlings, where no affliction nor trouble is, there is not God, there is not his grace, fauour & blessing. Hee that is free from the crosse, hath no inheritance of the kingdome of heauen: Yea, it is a most certaine signe of euerlasting damnation, where a life is led without

without affliction. For whome the Lord loueth, him he chasteneth, they are bastards & no sons, that some time feele not the crosse. Who euer went vnto heauen by ioye and pleasure? By many tribulations (saith the Apostle) we enter into the kingdome of God. Hereunto pertaineth the saying of the vertuous woman Iudith. Our father Abraham, being tempted & tryed through many tribulations, was found a louer & friend of God, so was Isaac, so was Iacob, so was Moyses, & all they that pleased God, being tryed through many troubles, were found stedfast in faith. Blessed is the man that suffereth temptatiō, saith S. Iames, for when he is once tryed, hee shall receiue the crowne of life, which the Lord hath prepared to them that loue him.

Heb. 12.

Acts. 14.

Iudith. 8.

Iam. 1.

Euseb. I read once of a certaine Heremite, which was wont euery yeere to bee sicke, wherein hee greatly delited, and felt much quietnes of conscience, beeing perswaded that his sicknes was the louing visitation of God, and an vnfained token of Gods singular good will toward him. It chanced that by the space of one whole yeere, he was free from all maner of sickenesse. Which thing when hee had considered, hee was inwardly sory, & wept beyond all measure, grieuously complaining that God had forgotten him and denyed him of his grace.

A history

Phil. This history also sheweth how necessarie & wholsome sicknes is to a Christian man, and that corporall affliction, is a certaine perswasion to a faithfull conscience of Gods singular good wil and fatherly fauour

to

towards vs, as he himselfe testifieth, saying;
Apoc. 3. As many as I loue, I chasten, and rebuke.
Prov. 3 The wise man also saith: My sonne, despise not the chastning of the Lord, neither faint when thou art rebuked of him. For whome the Lord loueth, him he chasteneth, yet delighteth in him, as a father in his own sonne.

Epaph. So followeth it that they, whome God visiteth with sickne̅s in this worlde, and layeth the crosse vpon their shoulders, are more deare vnto him, then those which all their life liue in all wealth, ioy and pleasure.

Phil. Yea, verely, so they beare their crosse willingly, patiently and thankfully. For by the crosse are christen men knowen, as noble mens seruants by their lordes cognisances. Hee that beareth not the crosse, is not Christes: For such as will be his disciples, he commandeth them not to seeke how to flye
Math. 16. the crosse that they may liue in all pleasure, but hee biddeth them take the crosse vpon their shoulders, and followe him. If any man will followe mee, saith our Sauiour Christ, let him forsake himselfe: and take vp his crosse and followe me. The head beareth the crosse, the members also must doe the same, or els they pertaine not vnto the head. For there is none other waye to enter into glorie, but the same waye that our heade Christ entred by, which is the crosse: whosoeuer beareth not his crosse and commeth after me (saith the Lord Christ) hee cannot be
Luke 14. my disciple. The seruant is not greater then
Luke 16. his lord, nor the disciple aboue his maister.

Christ. That such as beare the crosse, and

be tryed with diuers tribulations, are more deare vnto God, then they which liue all in pleasure. the history of the rich and vnmercifull glutton, & of poore and patient Lazarus, proueth euidently. For as you heard before, the wealthie Epicure which liued gallantly & pleasantlie all the daies of his life: euen vnto his dying day: so soone as hee was dead, was caried of the deuill and his Angels into the flames of hell fire, where he was miserably tormented. Contrariwise, poore Lazarus, whom the wicked world esteemed most vile, most abominable, yea, & vtterly despised and cast away of God, whom also fortune neuer fauoured, but aduersity continuallie assailed, immediatly after his departure, was most tenderlie and ioyfullie borne of the blessed Angels of GOD into the bosome of Abraham, where hee hath such ioyes as eye hath not seene, nor eare hath heard, neither is any mans heart able to think them. Esay 64 1 Cor. 2.

Euseb. Here is that fulfilled and found true which the Psalmographer speaketh, both of the death of the faithfull, and of the vnfaithfull concerning the faithfull (he saith) Pretious in the sight of the Lord is the death of his saints. Of the vnfaithful also he saith: the death of sinners is worst of all. As the ioyes of Gods people beginne not till after their death: so likewise the sorrowes and paines of the wicked, do chiefly begin at their death, and so for euer and euer continue. Psal. 115. Psal. 34.

Epap. Happie is that man therfore, which hath, and endeth his sorrow in this world, that after this life hee may haue the perfect

and true ioy, which knoweth none end.

Phil. He is thrise happy, to say as they bid to say, and greatly blessed of God. Therefore S. Augustine prayed on this maner, and said, O Lord, burne me here, cut me heere in this world, that thou maist spare me for euer after, onely giue mee patience, pleasant vnto thee, and necessary vnto me.

Christo Like vnto this are the words of a certaine ancient father, which saith, I know that diseases chance vnto men for their sins. And it is better heere patiently to beare afflictions and paines, then after death to suffer euerlasting punishments.

Theo. S. Gregorie saith, that God spareth some in this world to torment them afterward: some he tormenteth here, which he will afterward spare: this is a christian mans comfort, that by present tribulation, hee shall escape euerlasting damnation. For according to the common Prouerbe, God punisheth not one thing twise.

Epaph. Of these your words I conceiue a good hope, that although God punisheth me iustly for my sins, yet he will not take away his mercie from me.

Phil. No, bee yee sure: for these are his words by the psalmographer. If they forsake my Law, & walke not in my iudgments. If they breake my statutes, and keepe not my commandements. I will visit their offences with the rod, and their sinnes with scourges. Neuertheless, my louing kindnes will I not vtterly take away from them, nor suffer my truth to faile. My couenant will I not breake, nor
Psal. 89.

nor alter the thing that is gone out of my lips. Here God our mercifull father promiseth that though he punisheth vs for our sin & wickednes, that by this meanes he may call vs to repentance and amendement of life: yet wil not he take away from vs his mercy and louing kindnesse, but whensoeuer wee turne to him, repent vs for our former life, call on his blessed name, beleeue and hope to haue remission of sinnes for Christ his sake, and labour to frame our life according to the rule of his holy Testament: he will surely receiue vs ioyfullie, pardon all our iniquities, and as dearely loue vs, as though wee had neuer offended his diuine Maiestie. God saith also by the Prophet Ieremie. When I take in hand to roote out, to destroy, to waste away any people or kingdome, if the people (against whome I haue thus deuised) conuert from their wickednesse: I repent of the plague that I deuised to bring vpon them. The Prophet Esay also saith, if the vngodly forsaketh his way, & the vnrighteous man his owne imaginations, and turne againe vnto the Lord, hee will surely bee mercifull vnto him. For hee is very ready to forgiue. He wil not alway be chyding saith the Psalmographer, neither keepeth he his anger for euer. Yea euen as a father pitieth his owne children, euen so is the Lord mercifull vnto them that fear him For he knoweth whereof we be made, he remembreth that wee are but dust. My thoghts (saith God) are to giue you peace, and not trouble. Though the Lord punisheth vs for our sinnes, yet doeth

Iere. 18

Esay 58

Psal. 103.

Iere. 29. Why God punisheth vs

he not punish vs, to cast vs away, and to condemne vs, but to call vs vnto repentance, to mortifie our fleshly lusts, and afterward to make vs the more circumspect in obseruing the rules of our profession, that is, the Christian profession, as that Princely Prophet saith: It is greatly for my wealth that thou

Psal. 9 hast punished me, and brought me low, euen that I may learne thy righteous ordinances

Esay 18. Veration or trouble (saith the Prophet) giueth vnderstanding. And whensoeuer we repent and cease to sinne, the Lord straight waies remoueth and taketh away the crosse that he hath laid vpon our backes, & powreth his blessing againe plenteously vpon vs.

Iob 5 For though hee maketh a wounde, hee giueth a plaister, though hee smite he maketh whole againe. The Lord killeth and maketh aliue, bringeth down to the graue, and fetcheth vp againe. The Lord maketh poore, and maketh rich, bringeth lowe, and lifteth vp a-

1 Reg. 2 gaine. After a storme O Lord (saith holy To-

Tobie 3 bie) thou makest the weather faire and still, after weeping and heauinesse, thou giuest great ioy. Thy name O God of Israell, bee praised for euer.

Euseb. If God loueth a man and intendeth to make him partaker of euerlasting glorie: he will not cease to punish him, vntil he knowledgeth his fault, repent, & become a new man.

Phile. Wee say trueth. For vnto this ende doeth God correct such as hee loueth, and entendeth to saue. The Lord saith by the Prophet, that hee will punish his people

which

which sin against him, and run a whooring after strange gods, vntill they confesse their fault and say, I will turne againe to my first husband, for at that time was I better at ease then now. Ose 2.

Christ. This is a great comfort for a Christian man in his affliction to heare that God punisheth him in this world, to this end that he may cease to sinne, that hee may repent, turne againe vnto the Lord his God, and so for euer be saued.

Epaph. But I pray you rehearse vnto mee out of the holy scripture, for the quyetnesse of my conscience, some history which may declare vnto me that God punisheth sinners for their disobedience, and afterwarde when they repent and turne, Forgiue them, and receiue them againe into his fauour.

Phile. In the fourth booke of Moyses called Numbers we reade that the people of Israell murmured and grudged against God, & against Moyses, saying vnto Moyses: Wherfore hast thou brought vs out of Egypt, for to die in the wildernesse? For heere is neither bread nor water, and our soule loatheth this light bread. Now see ye the sinne of the Israelites. They murmure, they grudge, they are vnfaithfull, impatient and disobedient against God, and against his lawfull Magistrate. Now heare againe the reward of sin. Wherefore the Lord sent fierie Serpents among the people, which stung them, and much people of Israell died. Heere haue ye the punishment of the sinne. Now heare also Num. 21.

so the remedy against this punishment, and the salue against this plague. Therefore, the people came vnto Moyses, and said, we haue sinned, for we haue spoken against the Lord, and against thee. Make intercession to the Lord, that he take away the serpents from vs. Here the people of Israel repenteth confesseth their sinne, turneth againe vnto the Lord, & beseecheth Moyses to pray for them vnto the Lord. Repentance, confession of the sinne, conuersion vnto the Lord, and faithfull prayer, are the meanes whereby Gods wrath is turned away from vs & his plagues cease. For when Moyses had made intercession for the people, the Lord saide vnto him Make a brasen serpent, and set it vp for a signe, that as many as are bitten, may looke vpon it and liue. And Moyses made a serpent of brasse, and set it vp for a signe, and when the serpents had bitten any man, he beheld the serpent of brasse. and was healed. Here see you the mercie of God, euen in the midst of the crosse toward penitent sinners. The Israelites sinne, God plagueth, the people repenteth. God turneth away his plague and healeth them.

Epaph. A comfortable history. Be there no moe such in the holy Scriptures?

Phil. Very many.

Epaph. Rehearse them I pray you. For I delight to heare such comfortable histories.

Phil. I am very glad. Manasses king of Iuda was an abominable Idolater. Hee went to, and builded the hill Altars, which good King Ezechias his father had broken downe, & hee

reared vp altars for Baal, and made groues, and worshipped all the hoste of heauen, and serued them, and he built altars in the house of the Lord, whereas the Lord yet had said. In Ierusalem shal my name be for euer. And he builded altars for all the hoste of heauen in the courts of the house of the Lord. And hee burnt his children in the fire, in the valley of the sonne of Hinnon. He was a sorcerer, he regarded the crying of Birdes, vsed enchantments, and maintained workers with spirits, and seers of fortunes, & wrought much euill in the sight of the Lord, to anger him withall. And as he himselfe was an Idolater, and forsoke the Lorde God of his fathers: so likewise made he Juda, and the inhabiters of Ierusalem to erre, and to doe worse then the heathen. &c. Nowe haue yee heard how grieuously king Manasses sinned against the Lord his God.

Christ. His sinnes were great, and worthy of much punishment.

Euseb. Yea of euerlasting damnation, if it were handled according to his deserts.

Epaph. I pray you what became of him?

Phil. Albeit the sins of this Manasses were great, yet behold the louing kindnes of God toward him and his people. Before hee sent any punishment among them, hee raised vp his Prophets, which exhorted both him and his subiects to turne from their euill, to repent, and to walke in the ordinances and lawes of God: but both hee and his people would not heare the gentle admonitions of God, by his Prophets, neither re-

garde them.

Epaph. O stonie hearts, But how then?

Phil. When the Lord sawe, that by no meanes they would turne from their abominations, and went forth still to offende, hee brought vpon them the captaines of the hoste of the king of Assyrians, which tooke Manasses in hold, & bound him with chaines, and carried him to Babylon.

Theoph. Oh, the righteous iudgements of God.

Epaph. Heere we heare that Manasses was punished for his sins, yea, and that worthily, But did God cast him away for euer?

Phil. Wee shall heare: When Manasses was in tribulation, hee besought the Lord his God, and humbled himselfe exceedingly before the God of his Fathers, and made intercession to him, and GOD was intreated of him, and heard his Prayer, and brought him again to Ierusalem into his kingdome. And then Manasses knewe that the Lord was God. After this he became a new man, and tooke away the strange gods & Images out of the house of God, & all the Altars that hee had built in the mount of the house of God and Ierusalem, & cast them out of the City. And he prepared the Altar of the Lord, and sacrificed thereon peace-offerings and thanke-offerings, and charged Iudah to serue the Lord God of Israell.

Christo. O happie change.

Epaph. Yea, O the great mercies of God.

Phil. In this historie many notable things are to be learned. First, if any such as God

intended to saue, doe offend and breake his holy Commandements: the Lord will not suffer them to escape vnpunished, but he visiteth them with his louing rodde of fatherlie correction, that by this meanes hee may call them to repentance, & saue them. Secondly, wee learne, that when the Lord correcteth vs, and casteth vs into trouble, then as wee see in Manasses, we make haste vnto the Lord seeke him, pray vnto him, humble our selues before his diuine Maiestie, and become newe men, as the Psalmographer saith. When he slew them, they sought him, and turned them early and inquired after God. And they remembred that God was their strength, and that the hie God was their redeemer. God himselfe also saith by the Prophet. In their aduersitie they shall earely seeke me, and say Come, let vs turne againe vnto the Lord, for he hath smitten vs, and he shall heale vs: he hath wounded vs, and he shal binde vs vp againe. Thirdly, he setteth foorth vnto vs the great and exceeding mercies of God toward penitent sinners, whom so soone as they conuert and turne, he receiueth into his fauour, forgetteth them, taketh away his plagues, & restoreth them to their former, or else much better state, according to this saying of the Prophet. If the vngodly will forsake his wayes, and the vnrighteous his imaginations, and turne againe vnto the Lord: The Lord will surely haue pitie on him, for hee is very readie to forgiue. Fourthly, wee learne of this history, what the duetie of such is, whom God before had plagued, and now re-

Psal. 78.

Ose 6.

Esay 55.

sto-

stored to their former state. Verily to become new men, to walke forever after in the feare of God, to mortifie their carnal affects, to flie from sinne, as from a venemous serpent, to garnish their conuersation with godly and christian maners, & to serue the Lord God in holines & righteousnes all the dayes of their life. So saith the Psalmographer. It is greatly for my profit, that thou (O Lord) hast corrected me, that I may learne thine ordinances. Hereto pertaineth the saying of the prophet. Veration giueth vnderstanding. Oh, Lord, thou hast corrected me, and thy chastening haue I receiued, as an vntamed calfe, saith the Prophet Ieremie. Turne thou me, & I shall be turned, for thou art my Lord God: yea as soone as thou turnest mee, I shall reforme my selfe, and when I vnderstand, I shall smite vpon my thigh.

Luke 1.

Psal. 116.

Esay. 28.

Ierem. 13

Epaph. Many godly lessons haue you taught vs out of this history brother Philemon. They that reade & consider the histories of the holy scriptures on this maner, they are no vaine readers, but they read with much profite.

The true vse of reading the holy scripture.

Phil. This is the true vse of histories, otherwise to read them auaileth litle. In the histories of the holy scriptures, as in most pleasant mirrours and godly glasses, wee beholde our fraile nature, our wicked will, our beastly maners, and sinfull life, wee see Gods iustice, punishment, and vengeance vpon the disobedient and stiffe necked transgressours of his holy commandements. Againe, we beholde his tender mercie and louing kindnesse toward penitent sinners, and how

how ready he is to forgiue whensoeuer wee turne vnto him. Moreouer, in holy histories we consider what our dutie is toward God, after we haue receiued benefites of him, verely to labour vnto the vttermost of our power, to be thankfull vnto him, and to liue worthie his kindnesse. These and such like things must the godly reader consider, when hee readeth the Histories of the holy Scriptures, or els his reading auaileth litle.

Theoph. It is truely said.

Epaph. I remember that I heard once the prayer which Manasses king of Iuda prayed vnto God, when hee was prisoner in Babylon I would gladly heare it againe.

Phil. Is there not a Bible here?

Euseb. Here is one.

Epaph. I pray you turne vnto the prayer, and read it vnto me.

Euseb. The prayer is this.

The prayer of Manasses.

O Lord almighty, God of our fathers, Abraham, Isaac, and Iacob, and of the righteous seede of them, which hast made heauen and earth, with all the ornamentes thereof, which hast ordained the Sea by the word of thy commandement, which hast shut vp the deepe, & hast sealed it for thy fearfull & laudable name, which all men feare & tremble before the face of thy vertue, and for the anger of thy threatning, which is not able to bee borne of sinners. But the mercie of thy promise is great and vnsearchable, for thou art the Lorde God most hie aboue al the earth, long suffering, and exceeding mercifull and repentant for the malice of men. Thou Lorde after thy

gwdnes hast promised repentance of the remission of sinnes: and thou that art the God of the righteous, hast not put repentance to the righteous Abraham, Isaac and Iacob, vnto them that haue not sinned against thée: but because I haue sinned aboue the number of the sand of the Sea, and mine iniquities are exceéding many, I am brought lowe with many bondes of Iron, and there is in me no breathing: I haue prouoked thine anger, & done euill before thée, in committing abominations and multiplying offences: and now I bowe the knees of my hart, requiring gwdnes of thée: O Lord, I haue sinned, Lord I haue sinned, and I acknowledge mine iniquitie. I desire thée (O Lord) to forgiue mé, forgiue me, and destroy mee not with mine iniquities, neither do thou alwayes remember mine euils to punish them, but saue mé (which am vnworthie) after thy great mercie, and I will praise thée euerlastingly all the dayes of my life: for all the power of heauen praiseth thée, and vnto thée belongeth glorie, world without end. Amen.

Epaph. A fruitefull and godly prayer: God giue me grace so to repent and to pray, that I may haue the Lord my God mercifull to me. For I haue also grieuously offended my Lord God. And I most humblie beséech him for his names sake, to haue mercie on mé, and to forgiue me.

Esay. 63.

Phil. Be of good comfort, & weépe not. God séeing your repentant & faithfull heart, hath freely forgiuen you all your sins, & cast them away behind his backe, so that he will neuer remem-

remember them more. The blode of Jesus Christ Gods Sonne hath made you cleane from al sin By the offering of Jesus Christs body done once for all: you are sanctified and made holy Ye are the blessed of God, for your iniquities are forgiuen, your sins are couered, and no vnrighteousnes shall be laid to your charge. 1. Iohn 1. Heb. 10. Psal. 32.

Epaph. God grant it.

Phil. It is most certaine, that where repentance and faith is, there also is Gods mercie, fauour, louing kindnes and remission of sinnes. Thou O Lord (saith the wise man) makest thee as though thou sawest not the sins of men for repentance sake. And the Prophet saith. All that beleeue on him (he speaketh of Christ) shall not bee confounded. And Christ saith of himselfe, I am the resurrection, and the life. He that beleeueth in me, yea though hee were deade, yet shall he liue. And whosoeuer liueth and beleeueth on mee, hee shall neuer die. Also in another place he saith: God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth on him, should not perish, but haue euerlasting life. For God sent not his Sonne into the worlde to condemne the world, but that the world through him might be saued. Sapi. 11. Esay. 28. Rom. 10 Iohn 11. Iohn 3.

Epaph. Godly and comfortable sentences, God giue me grace neuer to forget them.

Christ. Amen.

Epaph. You, brother Philemon, haue rehearsed two notable and comfortable histories out of the olde Testament, which declare

clare that God punishing sinners for their disobedience, doeth notwithstanding afterward when they repent and turne, forgiue them, & receiue them againe into his fauour. Rehearse vnto mee also I pray you, one or two histories out of the new Testament, concerning that matter.

Phil. I will doe it very gladly. Ye remember the historie of the prodigal sonne written in the Gospell of blessed Luke.

Epaph. What is that, I pray you?

Phil. Blessed Luke telleth that a certaine man had two sonnes, and the younger of them saide vnto his father. Father giue me the portion of the goods that to me belongeth. And hee diuided vnto them his substance. Hetherto haue yee heard of the fathers liberalitie toward his sonne. It followed: and not long after, when the younger sonne had gathered all that hee had together, hee tooke his iourney into a far countrey, and there he wasted his goodes with riotous liuing. Here we see the wickednes of the sonne. Nowe behold the plague of God. And when he had spent all, there arose a great dearth in all the land, and hee began to lacke, and went and came to a citizen of the same countrey, and he sent him into his farme to keepe swine. And hee would haue filled his belly with the cods that the swine did eate, & no man gaue vnto him. Thus see ye into howe great miseries he is fallen for the misusing of his goods. Beholde now againe his repentant and sorowfull heart. Then he came to himselfe and said, how many hired seruãts at my fathers haue breade enough, and I perish with hun-

Luke 15.

ger?

ger: I will arise and goe to my father, & will say vnto him. Father, I haue sinned against heauen and before thee, and am not worthie to bee called thy sonne, make mee as one of thy hyred seruants. And hee arose and came to his father. Nowe marke also the pitifull compassion and tender mercie of the father toward his sonne. But when he was yet a great way of, his father sawe him and had compassion. and ranne and fell on his necke and kissed him. And the sonne said vnto him. Father I haue sinned against heauen, and in thy sight. and am no more worthie to bee called thy sonne. But the father saide to his seruants. bring forth the best garment, and put it on him, and put a ring on his hand, and shoes on his feete. And bring hither that fat calfe, and kill it, and let vs eate and be merrie: for this my sonne was dead, and is aliue againe, he was lost and is found. And they beganne to be merrie. In this historie yee doe see the exceeding great mercie of God toward penitent sinners most liuely painted and set forth. So sone as this wasteful sonne repented him of his riotous liuing, and had a mind to returne home vnto his father, and to humble himselfe before him, and to desire mercie and forgiuenesse of his sinnes: Oh how gladly, howe ioyfully, and how louingly did his father embrace him, sweetly kisse him, friendly salute him, and so deerely receiue him in his fauour, as though he had neuer offended?

Ppaph. O the great infinit mercies of God

Phil. Here see yee that to bee true which

God

Ier. 3 God himselfe saith by the Prophet. Thou disobedient Israel, turne againe saith the Lord, and I will not let my wrath fall upon thee. For I am mercifull saith the Lord, and I wil not alwaies beare displeasure against thee, &c. O yee disobedient children, turne again (saying) Loe we are thine, for thou art the Lord our God and so thall I heale your backe turnings. By another Prophet, he also saith: As truely as I liue saith the Lord God: I haue no pleasure in the death of the wicked, but much rather that the wicked turne from his way, and liue.

Ezech. 33

Turne you, turne you from your vngodly wayes, Oh ye of the house of Israel. Oh wherefore will ye die. The wickednes of the wicked shall not hurt him, whensoeuer he conuerteth from his vngodlinesse. Again by the aforesaid Prophet he saith. Repent & turne you from all your iniquities, & your iniquities shall worke you no displeasure. Cast away from you all your wickednes, wherein ye haue offended, and make you a new heart, and a new spirit. And wherefore will ye die, O yee house of Israel? For I will not that any man should die saith the Lord: Returne therefore and liue.

Ezech. 18

Epaph. Are these words spoken as well to vs, as to the people of Israell?

Phile, Yea to vs of a trueth (saith blessed Peter) I perceiue that there is no respect of persons with God, but in all people, he that feareth him, & worketh righteousnes, is accepted with him. Is he the God of the Iewes only? Is he not also the God of the Gentiles?

Acts 10

yea,

yes, euē of the gentils also, saith blessed Paul, Rom. 13.
For it is God onely which iustifieth the circumcision that is of faith and vncircumcisiō through faith. For he is not a Iew, which is a Iew outward: neither is it circumcision, Rom. 2.
which is outwarde in the flesh, but hee is a Iew, which is hid within, and the circumcision of the heart is true circumcision, which consisteth in the spirit, and not in the letter, whose praise is not of men, but of God, there Rom. 10
is no difference betweene the Iewe and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shall bee safe. Therfore whatsoeuer things wer written afore time, they were written for our Ioel 2.
learning, that we through patience and comfort of the scriptures might haue hope. Rom. 15

Theo. Ye Gentiles (saith S. Paul) were in times past without Christ, being aliants from the common wealth of Israel, & strangers from the Testaments of promise, hauing no hope, and being without God in this Ephes. 2
world. But now by the meanes of Christ Iesus, ye which sometime were afarre off, are made nie by the blood of Christ: for hee is our peace, which hath made of both one and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh, the cause of hatred, euen the law of commandements conteined in the Lawe written, for to make of twaine one newe man in himselfe, so making peace, & to reconcile both vnto GOD in one bodie through the crosse, and slew hatred thereby: and came

and preached peace to you which were farre off, and to them which were nye. For through him wee both haue an entrance in one Spirit vnto the Father. Now therefore ye are not strangers and forreners, but Citizens with the Saints, and of the houshold of God: and are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe, beeing the head corner stone, in whom (what building soeuer is coupled together) it groweth vnto an holy temple in the Lord, in whom ye also are builded together, to be an habitation of God through the holy Ghost.

Epaph. Blessed be the Lord our God, which hath made vs Gentiles also partakers of the heauenly blessings. But brother Philemon, hitherto haue you rehearsed out of the new Testament but one historie. Your promise was to recite two at the least. Fulfill your promise I pray you.

Phil. In the Gospell of Iohn, wee read that there was a certaine man, which had been diseased xxxviij. yeares, plagued of GOD (without doubt) for his sinnes. So soone as our Sauiour Christ perceiued, that hee had a minde to be made whole, he said vnto him, Rise, take vp thy bed and walk, and straight waye the man was made whole. Afterward Christ found him in the Temple, and said vnto him. Behold thou art made whole, looke thou sinne no more after this, lest a worse thing chance vnto thee. These wordes of our Sauiour doe plainely declare, that this man was a grieuous sinner, & that this his long disease, sickenesse and trouble was cast vpon

Iohn 5.

vpon him for his sinne, and disobedience against God, And yet note, that so soone as he had a minde to be made whole, euen before hee made his mone vnto Christ. or knewe what Christ was, this most louing and gentle Sauiour made him whole, and bade sinne no more.

Euseb. Here is this fulfilled, which GOD speaketh by the Prophet. It shalbe, that or euer they call, I shall answere them. While they are yet but thinking howe to speake, I shall heare them. Esay. 65

Phi. The history of the Theefe, which was put to death with Christ, is not to be let passe What a malefactour and wicked person he was, the holy Scripture doth declare: Notwithstanding, so soone as hee humbled himselfe, repented him of his former life, confessed his sinne, and called vpon Christ for mercie, saying: Lord, remember me when thou commest into thy kingdome, he was straight way receiued into fauour, and heard these most comfortable wordes at the mouth of Christ: Verily I say to thee, this day shalt thou be with me in Paradise. Luke 23

Christ. Heere is also the saying of God by the Prophet found true. At all times, when a sinner turneth vnto mee (saith the Lord) I will not more beare his iniquities in minde, but freely forgiue them. Ezech. 18

Epaph. Heere is then a good and comfortable lesson, that whensoeuer wee turne from our wickednesse, the Lord our God will forgiue vs our sins, and giue vs fauour, grace, mercy, life, and euerlasting glorie.

Phil. Truth it is brother Epaphroditus. Be-
lieue it, and all things that goe wel with you
you shall finde much comfort, and great
ioy in your conscience. A quiet and merie
heart shall you haue within you. as S. Paul
saith: Wee being iustified by faith, haue
peace, that is to say, quietnesse of conscience
toward God, through our Lord Iesus Christ
by whom also it happened to vs to be brought
in through faith, to this grace, wherein wee
stande, and reioyce in the hope of the glory of
God. How greatly also doeth the histories of
the wounded man, and of the lost sheepe (as
I may let other passe) set forth Gods exce-
ding mercie towarde penitent sinners, but
they neuer so grieuously wounded and dis-
fed. A certain man (saith our Sauior Christ)
Luke 10. 15. descended from Ierusalem to Iericho, & fell a-
mong theeues, which robbed him of his rai-
ment, and wounded him, and departed, lea-
Luke 10. uing him halfe dead. And it chanced, that
there came downe a certaine Priest that
same way, and when he sawe him, hee passed
by. And likewise a Leuite, when hee came
nye to that place, came and loked on him,
and passed by. But a certain Samaritan, as
he iourneyed, came to him, and when he saw
him, he had compassion on him, and went to
him, and bound vp his wounds, & powred in
oyle and wine, and set him on his own beast,
and brought him to a common Inne, and
made prouision for him. And on the morow
when he departed, he toke two pence, and
gaue them to the hoast, and saide vnto him,
take cure of him, and whatsoeuer thou spen-
dest

best more, when I come againe I wil recompence thée.

Epaph. There was small charitie both in the Priest and in the Leuite.

Phil. You say trueth.

Epaph. But who was that Samaritane? For he was very gentle and louing?

Phil. Christ Jesus the Lord, which is the selfe gentlenes and loue, which also refuseth no labour no paine, no cost in seeking our saluation. He it is alone (which as the Prophet saith) hath taken on him our infirmities, and borne our paines. He himselfe (as Peter saith) bare our sinnes in his body on the Trée, that we being deliuered from sin, should liue vnto right eousnesse. By whose stripes ye are healed, for ye were as sheepe going astray: but are now turned vnto the shepheard, and bishop of your soules. Esay. 28. 1 Pet. 2

Euseb. You spake of the lost sheepe also.

Phil. Truth. Blessed Luke telleth the parable on this maner. What man of you hauing an C. sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wildernes, & go after that which is lost, vntill he find it? And when he hath found it, hee layeth it on his shoulders with ioy: and as soone as he commeth home, he calleth together his louers & neighbours, saying vnto them: reioyce with me, for I haue found my sheep that was lost. Hereof our Sauiour Christ concludeth: I say vnto you, that likewise ioy shall bee in Heauen, ouer one sinner that repenteth, more then ouer ninetie and nine iust persons which need no repentance. This Parable Luke 1

with the other, of the Woman that lost a Groate, setteth forth marueilously the louing kindnes of Christ, toward penitent sinners. For of that, he also concludeth, and sayeth. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of GOD, ouer one sinner that repenteth.

Epaph. Great comfort is there for penitent sinners, and weake consciences, in these Histories and Parables, which you neighbour Philemon haue full gentlie declared vnto me,

Phil. I am glad brother Epaphroditus, to heare you so say. And be ye well assured, they are no lesse true then comfortable. Perswade your selfe, that Christ is a most louing and faithfull Physition, to so many as feele themselues diseased: yea, hee so much tendreth our health, that hee calleth vs vnto him, and promiseth that hee will ease vs of our griefe (if we will come vnto him) and heale all our diseases. They that are strong need no Physition, but they that are sicke: & Christ came not to call the righteous, but sinners to repentance. If ye therefore feele your selfe sicke and grieued with the burden of sinne! come vnto the Physition Christ. shewe him your wounds, & he will vndoubtedlie heale them, as yee heard afore of the wounded man. Despaire not though your sinnes be neuer so great and innumerable. For the Sonne of man came to seeke, and to saue that was lost. Christ is that Lambe of God which taketh away the sinnes of the world. This is a true saying, and worthie of all men to bee recei-

Math. 26
Mar. 2.
Mat. 9.
Luke 10.
Iude 19.
Iohn 1

ned: that Christ Jesus came into the world saue sinners. Whosoeuer beleeueth in him shall not be ashamed. Because hee hath put his trust in me (saith God by the Psalmographer) I will deliuer him: yea, I will defend him: because he hath knowne my Name. Rom. 10.

Epaph. Then I trust whether the Lord my God punisheth mee for tryall of my faith, or for my sinnes, that by this meanes hee may call mee to repentance. It is no token of his wrath and heauie displeasure toward me?

Phile. No, be ye well assured. For whome the Lord loueth, him hee chasteneth, and yet delighteth in him, as a father in his owne sonne. What sonne is he whom the father chasteneth not? If ye bee not vnder correction (saith S. Paul) whereof wee all are partakers, then are ye bastardes and not sonnes. And God himselfe saith. As many as I loue, I rebuke and chasten. So that this your sicknesse is the louing visitation of God, sent vnto you, not for your destruction, but for your saluation. Prou. 3. Psal. 91. Heb. 12.

Epaph. I may then bee bolde to call vpon the Lord my God, in this my sicknesse. Apoc. 3.

Phile. Why not? God hath commanded you so to do, and hath also promised to heare you.

Epaph. Where is that Commandement and promise of God?

Phile. It is written in a certaine Psalme, by that Prince-like Prophet Dauid.

Epaph. Let me heare it.

Phil. Call on mee (saith God) in the time of trouble, and I will deliuer thee, and thou psal. 50

thou shalt honour me. Here God doeth not only command vs to call on him in the time of our trouble: but also hee promiseth graciously to heare vs, and to grant vs our request. And for this his benefite, he requireth nothing of vs but thanksgiuing.

Christ. Full gratious is the Lord, and a strong hold in the time of trouble: he knoweth them that put their trust in him. The Lord is nye vnto them that are of a contrite hart. & wil saue such as be of an humble spirit. The Lord healeth those that are broken in heart, and giueth medicine to heale their sicknesse. The Lord remembred vs (saith the Psalmographer) when we were in trouble: for his mercie endureth for euer. Vnto whom shall I haue respect, or whom shall I fauour, saith God by the Prophet: Verily, euen him that is miserable, poore, lowe brought, troubled in spirit, and standeth in awe of my wordes.

Phile. Trueth it is, that the Lord is good, and gratious vnto them that put their trust in him. & to the soule that seeketh after him. Therefore, brother Epaphroditus, feare not in this your sicknes diligently and without ceasing to flie to God with hearti and faithfull prayers nothing doubting, but that he will fauourably heare you, and grant you whatsoeuer yee aske, according to his will, as S. Iohn saith. This is the trust that we haue in him: that if wee aske any thing according to his will, he heareth vs: And if we know that he heareth vs, whatsoeuer we ask, we know that we haue the petitions that we desire of him,

Psal. 34
psal. 147
psal. 136
Esay 56.
Zach. 1
1 Iohn 5.

him. For the Lord is nye vnto all that call on him, yea that call on him in trueth. After this maner did al good men and good women behaue themselues, whensoeuer they were assailed with any kinde of trouble or aduersitie. King Ezechias when he was grieuously sicke, and had receiued a commaundement from God that hee should set his house in an order, for he should die, and not liue, turned his face to the wall, & prayed vnto the Lord, and the Lord heard him, made him whole & saued him aliue xb. yeres after. The 3. children, Sydrach, Mysach, and Abednago, when they were cast into the firie fornace, because they would not worship the golden Image at the commaundement of king Nabuchodonosor, prayed vnto the Lorde, and hee both gratiously heard them, and deliuered them. Daniel beeing in the Den of Lyons, prayed vnto God and was preserued. Susanna falsly taken of all men, and at the point to be stoned vnto death, through the vniust and false accusations of two wicked Iudges: prayed vnto the Lord her God, and she was both heard & gratiously deliuered. Our Sauiour Christ in the time of his trouble & passion, prayed so feruently vnto his heauenly Father, that his sweate was like drops of blood trickling downe to the ground. Blessed Stephan, when the stones came battering about his body, prayed earnestly. When Peter was in prison, there was prayers made of the Congregation for him. Many other such like examples haue we in the holy Bible, which declare vnto vs, that all good men and women in their

Psal. 145

4 Reg. 20.

Dan. 3. 1

Dan. 7.

Dan. 13.

Luke 23.

Acts 7.

Acts 12.

aduersitie, haue alway fledde to God by fer-
uent prayer for remedy, neither haue they
bene deceiued of their purpose. For God is
1. Cor. 10 faithfull which will not suffer vs to be temp-
ted aboue our strength, but shall in the midst
Psal. 91 of the temptation, make a way that we may
be able to beare it: for the Lord himselfe
saith. For almuch as he hath put his trust
in me, I will deliuer him. I will be good to
him, because hée hath knowen my Name.
Hée hath cryed vnto mée, and I will gra-
ciously heare him. I am with him in trouble,
I will deliuer him, and bring him vnto ho-
Psal. 120 nour. With long life will I satisfie him, and
shewe him my saluation. When I was in
trouble (saith Dauid) I called vpon the Lord,
Psal. 18 and he heard me. Againe he saith: I will call
vpon the Lord, which is worthie to be prai-
sed, so shall I bée safe from mine enemies.
The sorrowes of death compassed me, and
the ouerflowings of vngodlinesse made mée
afraid. The paines of hell came about mée.
The snares of death ouertooke me. But in
my trouble I called vpon the Lord, & made
my complaint vnto my God: and he full gra-
tiously heard my voyce from his holy Tem-
ple, and my complaint came before him, so
that it entred euen into his eares. And as
Dauid in all his troubles cried vnto the Lord,
and was holpen: so did all his faithfull ance-
Psal. 32 stors, as these his wordes doe declare, and
they were also heard. Our fathers hoped in
thée, and thou diddest deliuer them. They
called vpon thée, and were helped, they did
put their trust in thée, and were not confoun-
ded

ded. And vnto this daye haue all the faithfull in their aduersitie cryed vnto the Lord, and haue receiued helpe. For there is one Lord of all, rich enough, for all that call on him: so that whosoeuer calleth on the name of the Lord, shall be safe. For none shall be confounded that putteth his trust in him. The poore man cryed (saide Dauid) and the Lord heard him, and saued him from all his troubles. For the Angel of the Lord pitcheth his Tent round about them that feare him, and deliuereth them. O taste therefore and see howe gentle, gratious, and louing the Lord is: blessed is the man that trusteth in him. Rom. 10. Ioel 2. Esay 28. Psal. 34.

Euseb. Brother Epaphroditus, all these sentences and histories which our Neighbour Philemon hath here recited vnto you out of the holy Scriptures, ought to encourage you to pray vnto the Lord God in this your sickenesse, with a strong and vnshaken faith, and to bee fully perswaded that God will both gratiously heare you, and also worke that in you which shall turne most to his glorie, and vnto the saluation of your soule. For beholde, the Lordes hande is not so shortened, that it cannot helpe, neither is his eare so stopped, that it may not heare. Our God is such a God as saueth. With the Lord our God there is healthy, and he layeth his blessing vpon his people. Whome did God euer despise that called faithfully vpon him? For God is gratious and mercifull, he forgiueth sinnes in the time of trouble, and is a defender for all them that take after him. Esay 59. Psal 68. Psal. 3. Eccle. 2.

Eccle. 38. Theoph. The wise man saith: Sonne in thy sicknes, despise not thy selfe, but pray to the Lord: and he shall heale thee. Here is a commandement giuen to pray vnto God in the time of our sicknes, & also a promise added, that he will heare, heale and helpe vs, as he saith by the Psalmographer. Call on me in the day of thy trouble, & I will deliuer thee, and thou shalt honour me.

Psal. 50.

Iames 5. Christ. S. Iames in his Epistle also saith. If any be diseased among you, let him call for the Elders of the Congregation & let them pray ouer him, and annoynt him with the oyle in the name of the Lord. And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shall be forgiuen him.

Phi. That God being faithfully called vpon, will helpe in the time of sicknes: wee haue many examples in the holy scriptures which may worthely comfort vs, and stirre vp our faith towardes God loking for helpe at his most mercifull hand. But for this present, let this one example of king Ezechias suffise,

2 Reg. 20 who being appointed to die, after he had called on the name of the Lorde, the Lorde our God gratiously heard his request, restored him to his health, and gaue him xv. yeres moe to liue in this world, after that his sicknes. Notwithstanding brother Epaphroditus albeit wee doubte not but that you praying vnto God in this your sickneſſe, God will mercifully heare you, & worke that in you which shal be most vnto his glory and to the healthy of your soule: yet for asmuch as you

knowe

know not what is most expedient for you, be content in all your prayers to submit your will to the good will of God, which without all doubt, tendereth the health of your soule, more then any mortall friend tendereth the health of your body. In al temporal & worldly things that you craue of God in your prayers, prefer the will of God before your owne will, and bee content to receiue at the hand of God, as shall be his godly pleasure to appoynt: for whether we liue or die, wee are the Lords. An example hereof haue you of our Sauiour Christ, which a litle before his passion being greatly dismayde with the terrours and feare of death, prayed vnto his heauenly father that those bitter paines and torments which were at hande for him to suffer (might bee remoued from him) so that he might not suffer thē, but be free from them. Notwithstanding, knowing that the will of his heauenly father, is euer best and most perfect, and that all wils of men ought to giue place vnto his godly will, he wished rather the will of God to be done, then the will of him, beeing man, and so submitted himselfe to Gods holy will, beeing contented to suffer in his body, whatsoeuer should be his godly pleasure to appoint. The words of Christs prayer in this behalfe, are these. Oh my father if it be possible, let this cup depart from mee: notwithstanding not as I will, but as thou wilt. Againe: Oh my father, if this cup cannot go from me, but that I must drinke it, thy will be done. That we ought in al our prayers for temporall things

Rom. 14.

Math. 26
Mar. 4.
Luke 22.

Matth. 26

to

to submitte our will to the goodwill and plea-
sure of God, and no more to desire of him,
then may stand with his blessed will. Christ
our Lords sauiour teacheth vs in that com-
mon prayer which we call the Lords prayer,
where we pray on this maner. Thy will be
Math. 6 done in earth, as it is in heauen. This maner
of praying practised the leper, which came
vnto Christ to be healed of his leprosie. Lord
Matth. 8 (saith hee) if thou wilt, thou art able to make
me whole. Here this faithfull leper confessed
Christ through the almightie power of his
Godhead, to be able for to cleanse him and to
make him whole, notwithstanding hee sub-
mitted his will to the will of Christe, that if
the Lord Christ thought it not meet to make
him whole, but that it was better for his sal-
uation to continue a leper still, he refused not
to suffer that plague of leprosie vpon his bo-
dy euen vnto the verie death. Thus affected
neighbour Epaphroditus, must we al be whē
soeuer wee aske any temporall or worldly
thing of God. And this trade followd you in
this your sicknes when you pray vnto God:
desire God to remoue this your disease from
you, and to blesse you againe with the bene-
fit of health, that you may liue long, and see
good daies on earth: yet in these your prayers
be contentte to submit your will to his godly
will, yea though death should follow, know-
ing that if death doe ensue of this your sick-
nesse, it shall be no losse, but aduantage vnto
you, as S. Paul saith. Christ is to me life,
phil. 1 and death is to me aduantage. On this ma-
ner did Christ our elder Brother submit his
will

will vnto the will of his heauenly father, as
you afore heard, and so humbled himselfe,
that hee became obedient vnto death, euen
vnto the death of the crosse. Note now
what followeth. Wherefore God also Phil.2
hath exalted him on hie, and giuen him a
name which is aboue all names: that in the
name of Jesus euery knée should bow, both
of things in heauen and things in earth, and
that all tongues should confesse that Jesus
Christ is the Lorde, vnto the prayse of God
the father. He that humbleth himselfe, shall Luke 18.
be set hie. For the Lord is a friend to them 1 Pet.5
that be humble, and submit their wils to his
godly will and pleasure.

Epaph. O Lord, thy will be done, and not A prayer.
mine. I confesse (O heauenly father) that
my manifolde wickednesse and innumera-
ble sinnes, haue not onely deserued this
sickenesse, which is thy most gentle, fatherly
and louing correction, but also very Hell,
and the bitter paines thereof: if thou shoul-
dest handle me according to my desertes. I
haue sinned, I haue sinned (O Lord) against
thy holy Lawes, and I haue broken thy
blessed commaundements, most grieuously
offending thy glorious maiestie. Whatso-
euer I suffer, I worthely suffer. Ah wretch
that I am. My sinne I confesse, and with
an humble heart and broken spirite, I flye
vnto the throne of thy fauourable mercie,
most humblie beseeching thée for Jesus
Christes sake, to forgiue mée all my sinnes
which I haue committed against thy di-
uine maiestie, from the houre of my birth.

vnto

vnto this present time, and to receiue me vnto the holy fellowship of those thy blessed and chosen people, whome before the beginning of the worlde, thou diddest appoint heires of thy heauenly kingdome in Christ Iesu our Lord, that they might for euer and euer reigne with thee in glorie. O Lord giue me grace to beare this crosse both patiently and thankfully. Suffer me not to murmure grudge, or spurne against thy holy will, but with a patient and thankfull heart to waite on thy blessed pleasure, being alwayes content to beare whatsoeuer burden thou layest on my shoulders, with this perswasion and assured faith, that whatsoeuer I suffer, it is vnto the glorie of thy name, and vnto the health of my soule: Oh Lord thy will be done and not mine. Amen. Amen. Neighbours I am very sicke, and my paine encreaseth daily from day to day more and more.

Phil. The Lords will be done in you neighbour Epaphroditus. Feare not, no although present death were at hand. For whether we Rom. 14. liue or die, we are the Lords. God hath sealed Luke 10. you vp in Christs blood vnto euerlasting life. Ephes. 1. Your name (doubt yee not) is written in the booke of life. Ye are of the number of those whome God (before the foundations of the world were layde) hath chosen in Christ to be his sons and heires: ye are the dearely beloued sonnes of God, yee are inheritours of Gods glorious kingdome. God for your earnest faiths sake, in the blood of Christ, hath forgiuen you all your sinnes that euer ye committed against him from the day of your birth

bieth, to this houre. He hath cast away your iniquities behinde his backe, so that he will neuer remember them any more, yee are counted among them, whose vnrighteousnesse are forgiuen, and whose sins are couered, and vnto whom the Lord imputeth no sin, God loueth you, God careth for you. God is on your side, who then can indomage, or hurt you? Who can lay any thing vnto your charge? (It is God that iustifieth you, who then can condemne you? yee neede not feare either Sathan, or sinne, or any other thing that should trouble your conscience. For there is no damnation to them that are in Christ Iesu, which walke not after the flesh, but after the Spirit. For the law of the spirit of life, through Iesus Christ, hath made you free from the law of sin and death. For what the lawe could not doe, in asmuch as it was weake, because of the flesh, that performed God, & sent his Son in the similitude of sinfull flesh, and by sin, damned sin in the flesh, that the righteousnesse of the law might bee fulfilled in vs, which walk not after the flesh, but after the spirit. Esay 63. Psal. 34. Rom. 8

Epaph. I thanke you neighbour Philemon for your ghostly and comfortable instructions: For I am well comforted with these your wordes: and I faithfully beleeue, that God the Father, for his promise sake made vnto all faithfull and penitent sinners, in Christs blood, hath so freely and wholly forgiuen me all my sinnes, that hee will neuer remember them any more, nor laye them vnto my charge, but so loue me, and tender

Rom. 14 my saluation, as though I had neuer offended his fatherly goodnesse. And in this faith I submit my selfe, my body and soule, and al that I haue, vnto his godly will, to do with me in all things, whatsoeuer his good pleasure shall be. For liue we, die we, we are the Lords. And Lord, I most humblie beseech thee, call to remembrance thy tender mercies and louing kindnesses which haue bene euer of olde. Oh, remember not the sinnes

psal. 25 and offences of my youth, but according vnto thy mercie thinke thou vpon me! (O Lord) for thy goodnesse. Turne thee vnto mee, and haue mercie vpon me, for I am desolate and in miserie. The sorrowes of mine heart are inlarged. O bring thou mee out of my troubles. Looke vpon my aduersitie and miserie, and forgiue me all my sin. O keepe my soule and deliuer me, let me not be confounded, for I haue put my trust in thee.

Phile. I much reioyce to see you in these works of faithfull repentance. This humbling of your selfe before the Maiesty of God this lamenting of your sins, this faithful and heartie calling on the Lords name for remission of sinnes in Christs blood, for the tranquillitie, peace, quietnesse & rest of conscience, for the fauour and grace of God, for Gods will to bee done in you, is without doubt, a sure seale vnto your conscience, that God lo-

Eccles. 35 ueth, fauoureth and tendereth you, yea, and that much more then any naturall father maketh of his sonne. Who so serueth God (saith the Wise man) after his pleasure shall bee accepted; & his prayer reacheth vnto the

cloude

cloudes. The prayer of him that humbleth himselfe, goeth through the cloudes, till shee come nie: shee will not be comforted, nor go her way, vntil the highest God haue respect vnto her. The Lord is nye vnto them that are of a contrite heart (saith the Psalmographer) and will saue such as be of an humble spirit. The sinfull Publican (thus humbling himselfe) obtained the fauour of God, remission of sins, and went home more righteous then the proud Pharise. So likewise the Centurion, confessing his vnworthinesse for the receiuing of Christ into his house, obtained health for his sicke seruant. Likewise the Leper, with diuers other humbling themselues before Christ, obtained their hearts desire. For God (saith Dauid) hath respect vnto the prayer of the humble, and such as be destitut and despiseth not their desire, but heareth their mournings, that he may deliuer them, and saue them.

Psal. 34.

Luke 18. Math, 6.

Euseb. Now neighbour how doe you? I pray you be strong in God, and reioyce in his sauing health.

Epaph. O neighbour Eusebius, my bodie is weake, my heart is faint, my wits are feeble, my memorie almost faileth mee, no part of mee is free from sickneese and paine. But Lord, I beseech thee strengthen thou me, and indue mee with power from aboue, that as the spirit is readie: so likewise the flesh which is euer weake and vnready, may bee obedient to thy good will, and freely consent to the working of thy blessed pleasure. Lord increase my faith. Lord helpe mine vnbe-

A prayer.

Math. 26.

Luke 18. psal. 79.

liele. Lord remember not mine olde sinnes, but haue mercy vpon me, and that sone, for I am come to great miserie. Helpe me O God my Sauiour, for the glory of thy name. O deliuer me, and be mercifull vnto my sins for thy names sake.

Euseb. God hath euer bene mercifull vnto you, and so will continue vnto the end, doubt ye not.

A prayer Psal. 86.

Epaph. That is my onely comfort. And Lord, I most humblie pray thee, cõfirme that which thou hast begun to worke in mee, and keepe mee blamelesse against the comming of thy deare sonne. But where is my louing neighbour Philemon? I woulde bee glad to haue his counsell in a certain matter, where is he?

Phil. Neighbour, here at hand. What is your pleasure?

Epaph. I perceiue right well, that my sickenesse doth not decrease but increase, so that I cannot long continue in that state wherein I am now. And I thinke verily that the Lord my God hath sent this sickenesse vnto me as a messenger to forewarne me of my departure from this world, that when hee commeth, he may not find me vnprepared or vnready. And I most hartily thanke him for it. Therefore neighbour Philemon, and neighbours all, I thinke it best euen out of hande to dispose my temporall possessions, and to set an order in such worldlie goods as God hath lent me: that after my departure, there be no dissension nor strife for them, among such as I most wish to bee linked together

with perpetuall amity and continual friendship. It shall also I trust, be a great quietnes vnto my minde.

Phil. If you haue not already (brother Epaphroditus) disposed and set an order in your temporall things, I wish it to bee done with all expedition. For such things ought to bee considered, when wee bee most perfect in health, for as much as our life is vncertaine, and wee knowe not how soone death commeth. Matth. 24.

Epaph. I thoght not that the time of my life had bene so short, & therefore I deferred the matter. But I see now that no man is certaine of his life vntill to morow: therefore ought we all to to watch and to prouide, that we be not found vnready when the Lord commeth. Marke 13 Apoc. 16

Theoph. When that godly king Ezechias was sicke, God sent the Prophet Esay vnto him, and willed him to say vnto him on this wise: Thus saith the Lord God, Set thy house in an order, for thou shalt die, and not liue. Heere learne wee the good will of God, (which is) that they whom the Lord hath indued with the goods of the world, should before their departure, set a Godly order and quiet stay in their temporall possessions. 4 Reg. 2

Epaph. You say trueth neighbour Theophilus, & therefore I pray you bring hither pen, Inke, and paper with all expedition, and let my will be written. For I thanke the Lord my God, I am as well contented to leaue the goods of the world as euer I was to inioy them. And in this behalf I haue to thank the

Lord my God that since I came to the vse of reason, and had any worldlie possessions at all. I haue alwaies made them to serue mee, and I neuer serued them, but at all times could bee contented to depart from them, whensoeuer the glory of God, and the commoditie of my neighbour did require.

Christ. Then did you vse your goods aright. And you were not rich in the world, but in the Lord, and of the number of those of whom it is written. Blessed are the poore in spirit, for vnto them belongeth the kingdome of heauen. The Psalmist saith. If riches doe abound, set not thy heart vpon them. And the holy Apostle commandeth that they that vse the world, should bee as though they vsed it not. For the fashion of this world goeth away. S. Iohn also saith. See that yee loue not the world, neither the things that are in the world. For all that is in the world, as the lusts of the flesh, and the lustes of the eyes, and the pride of life, is not of the father, but of the world. And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth for euer.

Matth. 7.

1. Cor. 7.

1 Iohn 2.

Epaph. God grant all men to followe this doctrine, O Lord how sicke am I: where is the Pen, Inke and Paper?

Euseb. Here Sir.

Epap. Write neighbour Philemon, I pray you.

Phil. What is your pleasure that I should write?

Epaph. On this maner.

EPaphroditus, the vnprofitable seruant of God, weake in body, and notwithstanding strong in minde: doe willinglie, and with a free heart, render and giue againe into the hands of the Lord my God, my spirit, which he of his fatherly goodnesse gaue vnto mee, when hee fashioned this my body in my mothers wombe, by this meanes, making me a liuing Creature, nothing doubting, but that this my Lord God, for his mercies sake set forth in the pretious blood of his dearely beloued Son Christ Jesu, our alone Sauiour & redeemer, will receiue my soule into his glory: and place it in the companie of the heauenly Angels and blessed saints. And as concerning my body, euen with a good will and free heart, I giue it ouer, cõmending it vnto the earth wherof it came, nothing doubting, but that according to the Article of our faith at the day of the generall resurrection, when wee shall all appeare before the iudgement seate of Christ, I shall receiue it again by the mightie power of God, wherewith he is able to subdue all things to himselfe, not a corruptible, mortall, weake and vile body, as it is nowe, but an incorruptible, immortall, strong, perfect, and in all points like vnto the glorious body of my Lord and Sauiour Christ Jesu. Haue yee written this neighbour Philemon. The sicke mans wil. Body. phil. 3.

Phi. Yea forsooth sir. But what is your mind nowe concerning your worldly possessions?

Epaph. First as touching my Wife with whom I coupled my selfe in the feare of God, and refusing all other women, I linked my Wife.

selfe

lelse vnto her, liuing with her in the blessed state of honourable wedlocke, by whom also through the blessing of God I haue had certaine Children, whereof part are gone before me vnto the Lord, and part yet remaine aliue, albeit I doubt not, but that God after my departure, according to his promise, will be vnto her an husband, yea, a father, a Patrone and defender, and will not suffer her to lacke, if she goe forth to liue in his feare, to serue him, and diligentlie to call on his holie Name: yet for as much as God hath blessed me with worldly substance, and thee is mine own flesh, and whosoeuer prouideth not for his, hath denied the faith, & is worse then an Infidell, I bequeth & giue vnto her for terme of her life, this house wherein I now dwell, with the appurtenances, & all the houshold stuffe contained therein. And after her departure, I will that my elder Sonne (whom now I onely haue aliue of all my sons) haue the house. Let this suffice for my wiues portion (whom I doubt not) God will take into his protection, and so prouide for her in the time of her short pilgrimage, that shee shall want no good thing. Onely I craue this at her hand, that shee bee diligent in trayning vp my Children in the feare and doctrine of the Lorde: so shall GOD be vnto her an husband, and to her children a father. Moreouer, as concerning my children, albeit I am fully perswaded that God according to his promise, will be a father vnto them, and if they liue in his feare, he will not see them lacke: yet both the Lawe of God, & of nature

1. Tim.

are

requireth, that I should also haue care for them. Therefore vnto my sonne I bequeath the house and the land, which I haue giuen my wife for terme of her life, freely to be his owne after his mothers departure. And if God so appointing, hée chance to depart before his mother, I will that the house and the land, go to the vse of my two daughters. Haue you written these things? Sonne.

Phil. Yea Sir. But what now for your daughters? Daughters.

Epaph. If they be godly brought vp, I doubt not, but if they liue, God will abundantly prouide for them. Notwithstanding I giue vnto each of them v. C. pounds of good and lawfull money to bée paid in the day of their marriage. And if my sonne fortune to die, I giue vnto them also my house and my land.

Epaph. Sir we be al mortall, both old and yong, and God knoweth how soone we shall depart hence. For as the common prouerbe is:

As soone to the market for to be solde:
Commeth the young sheepe as the olde.

What if all your children die before they come to marriage?

Epaph. My will is, that in such case, all that I haue giuen them, shall goe to the vse of the poore. I will that they be mine heirs. I pray you neighbour Philemon write so.

Phil. I haue done so.

Epaph. I thinke it conuenient to giue my seruants somewhat, that it be not said, they haue serued an vnthankefull maister. Seruants.

Christ,

Eccle.7 Christ. Sir, that is very meete. For the wise man saith: Whereas thy seruant worketh truely, entreate him not euill, nor the hireling that is faithfull vnto thee. Loue a discreet seruant as thine own soule, defraud him not of his libertie, neither leaue him a poore man.

Epaph. I giue to euerie one of my seruants vi. pound, xvi. s. iiij. d. to be payed in the daye of my buriall. Write it.

Phil. It is done.

Epaph. God blesse them & increase them, for they haue serued mee both honestly and faithfully. The Lorde our God deale with them as they haue dealt with me.

Theoph. They haue done but their duetie.

Phil. But neighbour Epaphroditus whereof shall these summes of money be raysed?

Epaph. God hath blessed me abundantly. Wee shall haue in my counting house with a more summe.

Debts. Christ. But nowe Sir, concerning your debts, what order will you appoint for them?

Epaph. The Lord my God be thanked, I owe no man any thing but loue and good will. My chiefe studie hath euer beene to keepe my selfe out of debt. And if at any time I ought any thing, to labour vnto the vttermost of my power, to dispatch my selfe of that debt with all expedition. I neuer counted other mens goods mine owne. That I truely got with mine owne labour, I did alway count mine own, my debts being once payed. I owe nothing, many owe me, but forasmuch as they be poore men, and cannot

pay

paye that they owe mee, except it should bee vnto their great hinderance, yea I thinke vnto their vtter vndoing: I freely forgiue all my debters, whatsoeuer they owe me, vnto the vttermost farthing, euen as I would God the father should forgiue mee all my debtes, for Christes sake. Write this, that I haue forgiuen all my debtes, so that none hereafter shall demand any debt of any man in my behalfe.

Phil. I haue done your appointment.

Euseb. Neighbour Epaphroditus, seeing that God hath richely blessed you with the goodes of this world, it were very expedient to remember the poore scholliers of the vniuersities of Oxford and Cambridge. For if they be not maintained, all learning & vertue will decay, and a very barbaritie shall brast in among vs, and at the last bring this our Realme into destruction. And verily the loue of many now a dayes toward learning is very colde, in so much that wee see daily many good wittes compelled for lacke of exhibition, to forsake the vniuersitie, and to become seruing men, which kind of life is most abominable, and vnworthie a good nature.

scholliers for Oxford and Cambridge.

Epaph. I haue not in times past beene altogether vnmindfull of the Vniuersities. What benefits the students haue heretofore receiued at my handes, I will not heere rehearse. God & they knowe it. And the knowledge thereof I would wish rather to be learned of me, then to be heard by me. Surely I thinke him no good Christian, nor freind

vnto

vnto his countrey (which if hée be able) refuseth to helpe forwarde the studies of good wits, I pray you neighbour Philemon, set in two hundreth pound of money, one C. to be giuen vnto the vniuersitie of Cambridge, the other vnto Oxford.

Phil. This is a godly and charitable déede.

Epaph. Haue ye done?

Phil. Yea forsooth.

Epaph. Let me sée, what now remaineth.

Christ. Sir, wil it please you to remember the poore.

Epaph, I neuer forgot them, since the Lord my God gaue mee any portion of worldly goods. I alwayes considered to what vse they were giuen mée: verily that I should distribut part of them to the necessitie of the poore Saintes. And I thanke the Lord my God, so haue I done, yea and that with a good will and frée heart. For God loueth a chéerefull giuer. I haue not bene of the mind that some are, which so long as they liue, gréedily gather together, & bestowe nothing at all vpon the poore. But when they sée nothing but present death, then lash they out, & liberally giue vnto the poore, because they can kéepe it no longer. I trust I haue laid vp for my selfe already treasures in heauen, where neither rust nor moth doth corrupt, & where théeues do not breake throghnor steal. For I haue euer thought it better to sende my workes before mée, while I liue in this worlde, then to haue them sent after mée (I know not by whom) when I am gone. These Purgatory rakers, shall neither rake nor scrape

Poore people.

2. Cor. 9.

Matth. 6.

Purgatory rakers

trape for me with their masses & Diriges, when I am departed. For I trust no such workes: neither doe any thing regarde the prayers of such as haue the bellie for their God. But as touching the poore, I giue vnto them iiij. C pound, which I will haue bestowed not vpon idle Lubbers and sturdy queanes, but vpon the halte, the lame, the blinde, the sicke, and such other as be comfortles. And in this number also of the poore, I comprehend prisoners, poore mayds, yong men which haue not wherewith to set vp their occupation, and my needie neighbours These iiij. C. pounds are in foure seuerall bags, lying in my counting-house by themselues with this writting vpon euery one of them, Money for the poore. This money I will haue distributed with all haste, if it be possible euen before I departe. Haue you written in this money for the poore? Phil. I haue done. Epaph. The hie wayes may not be forgotten, which in many places are verie foule and ieopardous. Vnto the repairing of them, I giue xl. pound. Write it. For I thinke this also to be a deede of Charitie, and a commendable worke before God, to repaire hie wayes, that the people may safely and without danger trauell by the way. Christ. This act is very godly without all doubt. Epaph. Neighbour Philemon, I pray you put in that xl. pound for the hie wayes. Phil. It is done already. Epaph. That which I should chiefly haue remem-

'Phil. 3.'

'Hie wayes.'

remembred, I had almost forgotten.

Euseb. What is that?

Epaph. Sermons.

Sermons.

Phil. What is your minde in that behalf?

Epaph. This. At the time of my buriall, when the people bee gathered together, I would gladly haue some learned man to make a Sermon, wherein the people may be admonished of their mortality & be taught how they ought to dispose themselues in this life, that when the time commeth, they may yelde vp a good soule into the handes of the liuing God. For his paines I appoint x.l. to be giuen him. Also I giue for the preaching of lxxx. Sermons at other times when it shalbe thought most conuenient xx. pounds. And as I wish these Sermons to be preached by godly and discreet learned men: so I wish them to be preached in such places, as the people haue most neede of doctrine and teaching. For the Lord knoweth, the people perish for want of godly knowledge. The greatest parte of our beneficed men (God helpe vs) are blinde guides, and dumme dogges, not once able to barke. The people are desirous to knowe God, and among the great multitude of so many beneficed men, none almost either is able or els endeuoureth himselfe to bring them vnto Christ. It is in these our dayes found true, that is written in the Gospell. The harueste truely is plenteous, but the labourers are few. It behoueth therefore euery Christian heart to pray the Lord of the harueste, that he will send labourers (not loiterers) in the harueste,

Esay 56.

Matth. 6

and

and to procure so much as lieth in his power, that the word of God may vniuersally be preached, that the people may repent, turne vnto the Lord our God, and serue him in holynesse & righteousnesse all the dayes of their life: which can not be brought to passe, where the worde of God is not preached. How shal they beleeue on him, of whome they haue not heard? How shall they heare without a preacher? To declare therefore my good will toward the word of God, and the saluation of Christians, I giue xx pounds for the preaching of lxxx. sermons. I pray you note it in my will. Luke 1 Rom. 10.

Phil. It shall be done.

Epaph To beare all these charges, ye shall haue the money in my counting house.

Christ. Sir, concerning the costes at your buriall, what order will it please you to take in this behalfe?

Epaph. Let the ministers with the other officers of the Church haue their duties according vnto their custome. Ministers

Euseb. How many mourning Gownes Sir, will ye giue?

Epaph, Of what mourning gownes speak ye?

Euseb. The maner is (as you know) that when a man of honest reputation departeth, and is brought to be buried, there should follow him certaine in fine blacke gownes, and certaine poore men and poore women in course cloath. Mourning gownes.

Epaph. Unequally handled that the poore should haue the worst, and the rich and wealthie

wealthie the best. And call ye these mourners?

Euseb. So are they called.

Epaph. For whome should they mourne?

Euseb. For you.

Epaph. Why for me? Because a good thing haue chanced vnto me? Because I haue passed ouer the dangerous Sea, and am come vnto the heauen of quietnes? Or because I am deliuered from all euill, and sit in a blessed and joyfull state? I thinke that at the burials of the faithfull there should rather be joy and gladnes, then mourning & sadnesse, rather pleasant songs of thanksgiuing, then lamentable and dolefull Diriges. Let the Infidels mourne for their dead: the Christians ought to rejoyce when any of the faithfull be called from this vale of miserie vnto the glorious kingdome of God.

Phil. In deede that most worthie Apostle S. Paul would not haue vs mourne for them
1. Thes. 4. that are fallen a sleepe, as the heathen do
Apoc. 14. which know not God. And S. John saith in his Reuelation: I heard a voyce from heauen, saying vnto me: write. Blessed are the dead which die in the Lord. For from hence forth the spirit saith, that they are at rest fr their labours, paines and trauailes, &c.

Psal. 116 The Psalmographer also saith: Dyll precious in the sight of the Lord is the death of
Sap. 3 his Saintes. Hereto belongeth the saying of the wise man. The soules of the righteous are in the hande of God, and the paine of death shall not touch them. In the sight of the vnwise they appeare to die, but they are

in peace. Againe in another place. The righteous shall liue for euermore: their reward is also with the Lord, & their remembrance with the highest. Therfore, shal they receiue a glorious kingdome, and a beautiful crown of the Lords hand. For with his right hand shall he couer them, and with his owne holy arme shall he defend them. Sap. 5.

Christ. Blessed Luke declareth in his Gospell: that as soone as Lazarus was dead (which in his liefetime was diuersely afflicted and miserablie punished with many sores & diseases) hee was receiued into the bosome of Abraham, where hee inioyed all pleasure, felicitie and comfort. Such as dye in the Lord, are not to bee mourned for, but God is rather to bee thanked for their Christian departure. For they are now in rest. They are with him in whome alone all glory, ioy, comfort and felicitie is. God hath wyped away all teares from their eyes: so that they are past all sorrow, all mourning, all paine. Why then should other mourne for them that are in so ioyfull a state? The eye hath not seene, nor the eare hath hearde, neither hath it entred into the heart of man, what ioyes God hath prepared for them that loue him. Luke 16. Esay 25. Apoc. 7. Apoc. 21. 1 Cor. 2.

Theoph. S. Cyprian in his Sermon of mortalitie hath these words: How much it profiteth to goe out of the world: Christ himselfe the Author of our saluation sheweth: Who when his Disciples were sad, because hee said that he should depart from them, spake vnto them, saying: If ye had loued me, yee Sermon. de mortalitate. Iohn 14.

would haue reioyced, because I goe vnto the Father: teaching and shewing by these his wordes, that when our friends whom wee dearely loue, dapart out of the World, wee ought rather to reioyce, then to bee sad. Whereof the blessed Apostle Paul beeing mindfull, saith in his Epistle. Christ is to me life, and death is to me aduantage. Hee thin-
Phil. 1 keth it great aduantage to bee ridde out of the snares of this life, when hee shall bee no more subject to any offence, or sinne of the flesh, but bee exempted from the afflictions that trouble vs, and deliuered from the venomed chawes of the deuill, by going into the ioy of the eternall saluation, through the calling of Christ. Also in the same Sermon he saith, I my selfe being the most simple of all other, haue through the goodnesse of God, diuers times, as well by reuelation as otherwise, receiued instruction, manifestly to affirme and preach, that our brethren which bee deliuered from the world, by the calling of God, ought not to bee mourned for seeing they bee not lost, but sent before to make the way for vs that doe come after. Wee should not therefore couet them (a-
Apoc. 6 gaine) which bee dead, nor mourne for them any otherwise then wee vse to doe for such as haue taken their iourney into a strange land. And for them wee ought not to weare Blacke, since they in Heauen be cloathed in White. Herein wee should not giue occasion vnto the Gentiles, that they might iustly reproue vs, when wee mourne for them, as dead and lost, whom wee doe af-

firme

firme to be liuing with God, &c. And a litle after he sayeth. The Apostle Paul doeth re- 1 Thes. 4
proue and blame such as doe mourne at the departure of the persons that they loue, I would not brethren (quod he) that yee should be ignorant, concerning them which are fallen on slēp, that you sorrow not as other doe, which haue no hope. If wee beleeue that Iesus dyed and rose again, euen so then also them which slēepe by Iesus, will God bring againe with him. Hee declareth that such as bee sorrowfull at their friendes departure, haue no hope. Why should wee that liue by hope, that beleeue in GOD, and trust that Christ suffered for vs, and is risen againe, that remaine in Christ, and be risen by him, and in him, bee so vnwilling to depart out of this worlde, or else mourne and lament such as bee departed, as though they were lost, since Christ our Lord and our God doeth admonish vs, saying, I am the resurrection and the life: Hee that be- Iohn 11
leeueth in mee, yea, though hee were dead, yet shall he liue: And whosoeuer liueth, and beleeueth in mee, shall neuer die, If wee beleeue in Christ, and trust his wordes, and his promises, wee shall neuer die, but shall come with glad suretie vnto Christ, with whom we shall euer liue and raigne. And that in the meane season wee do die, we doe but thereby passe to immortalitie: For except wee depart from hence, the life euerlasting cannot come. Death is no departure, but a passage, to the intent that this worldly iourney once ouer-runne, wee may come

vnto eternitie. Who will not make haste to a better estate? Who will not desire to bee changed & transformed into the likenes of Phil. 3. Christ, and to come out of hand to the dignitie of the heauenly grace? which thing Paul the Apost. doth declare: our conuersation (saith he) is in heauen, from whence we looke for a Sauiour, euen the Lord Iesus Christ, which shall transforme our vile body, that he may make it like vnto his glorious body: & Christ the Lord doeth promise that wee shalbe such when that we shalbe with him, liue with him in his eternall seate, and reioyce with him in Iohn 7. his heauenly kingdome, he prayeth vnto the Father for vs on this maner: Father, I will that they which thou hast giuen me, be with me where I am, that they may see my glory which thou hast giuen me: for thou didst loue me before the making of the world. Therefore we ought neither to mourne nor lament for comming vnto the seate of Christ, to the glory of the heauenly kingdome, but ought rather according to the promise of God, according to the saith of the veritie to reioice in Apoc. 14. our departure and transformation. Hitherto haue I rehearsed the wordes of S. Cyprian, which doth manifestly declare, that they which die in the Lord are in a blessed state: and therefore, not to bee mourned for, nor lamented. I feare lest I haue bene tedious vnto you, in rehearsing so much of S. Cyprians minde, concerning this matter.

Epaph. You haue rather neighbour Theoph. comforted me, then molested me: yea, you haue right well confirmed my saith, & mightily

ſtly incouraged me to goe to this battell, and willingly to giue ouer this my life, ſo farre much as I am throughly perſwaded, that after my departure, from this vale of miſerie, I ſhall come vnto a glorious kingdome, and ſhall ſée God face to face: and one thing I noted in the words of S. Cyprian, which you haue reherſed, and that is this: that wee ought not to weare black cloathes, and mourning gowns for them which are deliuered from the world, and are gone to God, ſéeing they bee cloathed in white, and weare ioyfull apparel and are in Heauen with God, reigning in glory and eternall felicitie. Apoc. 6

Euſeb. Indéed it is a point of fondneſſe to mourne for them that are in ioy, and to be ſory for them that are merie. The Apoſt. ſaith: Reioyce with them that reioyce, & mourne with them that mourn. Séeing that the faithful which are deliuered out of this world, are in ioy, it is more ſéemely that wee ſhould ioy in God with them, then mourne, and be ſorie for them, as though they were in worſe caſe now then they were afore. Let the heathen mourn, which haue no hope for the departure of their friends. The true Chriſtians which are perſwaded, that ſuch as die in the Lord, are in much better caſe then they euer were in this world, ought rather to reioyce, and to ſing Pſalmes, praiſes & thankſgiuings vnto God for the Chriſtian and godlie departure of their brethren, and for their bleſſed ſtate, wherein God hath placed them. For the holy Scripture pronounceth them bleſſed and happie which die in the Lord, and the Pſal- Rom. 8. Apoc. 14.

Psal. 116. mographer saith. Pretious in the sight of
Sap. 3 the Lord is the death of his saintes. The wise man also saith. That the soules of the righteous are in peace.

Christ. They therefore which are in so blessed estate, are not to be mourned nor lamented for, but God is rather to be thanked for them.

Theoph. The holy Scripture declareth, that king Dauid prayed vnto the Lorde for the childe, which hee had by Bethsabe Vrias
2 Reg. 12 wife, when it was sicke, and that he fasted & lay all the night vpon the earth, insomuch that the elders of his house arose & went vnto him to take him vp from the earth, but he would not, neither did he eat meat with thē. But when he heard that the child was dead, he arose from the earth, and washed, and annoynted himselfe, & changed his apparell, & came into the house of the Lorde, & worshipped, & afterward came to his owne house, & commaunded that they should set breade before him & he did eat. And when his seruants marueiling at these thinges, saide vnto him. What thing is this, that thou hast done? Thou diddest fast and weepe for the childe, while it was aliue, & assone as it was deade, thou didst arise vp and eate. He answered: While the childe was yet aliue, I fasted and wept. For this I thought. Who can tell whether God will haue mercie on mee, that the child may liue. But now seeing it is dead wherefore should I fast? Can I bring him any more? I shall go to him & hee shall come no more againe vnto me. In this historie the godly

godly wiſedome of Dauid is greatly to bee conſidered. For hereof may we learne to pray vnto the Lorde our God, for our ſicke friendes, ſo long as they be aliue, & ſeeke all meanes poſſible at the Lords hand, to obtaine health for the diſeaſed. But if the godly will of God bee, to take them out of this world, then are wee taught here, no more to mourne, to weepe, to lament, and to be ſory for them, but rather with a toyfull heart to worſhip the Lord (as Dauid did) and to giue him moſt hartie thankes, that it hath pleaſed his goodneſſe to deliuer our brethren or ſiſters from this ſincke of euils (I meane this world) and to receiue them into his bleſſed kingdome. Heathen like mourning therefore is to be baniſhed from the burials of the Chriſtians.

Euſeb. The maner among the Thracians is, that when any childe is borne, and commeth into the world, they weepe, lament and mourne, but when it goeth out of the world, they reioyce and are merrie. The maner of the Thraciãs.

Epaph. What moueth them ſo to doe?

Euſeb. When a childe commeth into the worlde, they conſider into what great miſeries he is like to fall, if he liue: contrariwiſe, when hee departeth hence, they knowe that an ende of all ſorrow and care, of all paine and trauel is come. Therefore the one thing moueth them vnto ſadneſſe, the other vnto gladneſſe.

Phil. There is great plentie of hiſtories, which declare that the very Heathen haue taken the death of their friendes patiently, ſo

farre it is off, that after the maner of some which profesſe Chriſte, they immoderatly take the death of their friendes, wept, waled, mourned, wrong their hands, tare their haire, rent their clothes, and in a maner killed themſelues with ſorrow and thought taking. When our Sauiour Chriſt went vnto his death, certaine womē followed him, weping and mourning, to whome he ſaide, Luke 13. daughters of Ieruſalē, weepe not for me, but weepe for your ſelues, and for your children.

Theoph. Is he to be lamented and mourned for, which is remoued from thraldome vnto libertie: from miſerie vnto wealth: from darkneſſe vnto light: from ieopardie vnto ſaftie: from ſickneſs vnto health: from mortalitie vnto immortalitie: from corruption vnto vncorruption: from paine vnto ioye: from transitorie thinges vnto euerlaſting things: from the companie of men vnto the fellowſhippe of the bleſſed Angels, and heauenly ſpirits: &c. Let the Heathen which haue no hope of the ioyfull immortalitie of the ſoule, nor of the glorious reſurrection of the body, mourne, weepe, and lament for their diſeaſed. Let the faithfull Chriſtians be ioyfull in the Lorde, and thanke God for his great mercie, and infinit goodnes, which he hath ſhewed vpon the brethren by calling them from this vale of wretchednes, vnto his heauenly kingdome. For the voyce of Apoc. 14 God euen from heauen, pronounceth them bleſſed, happie and fortunate, which die in the Lord.

Phil. What is your minde therefore neigh-

neighbour Epaphroditus, concerning mourning gownes?

Epaph. If it were not for offending other, and that also it should be some hinderance vnto the poore, I would wish rather to haue none then otherwise. For I would haue no man mourne for mée. My trust is, that so soone as my soule shalbe deliuered out of the prison of this my body, it shall straightwayes possesse the blessed inheritance of the heauenly kingdome, and reigne in glorie with God for euer. What néede shall I haue then of mourners? or wherefore should any man mourne for me? Notwithstanding, I wil not striue with them for their garments. Let my wife & my children, wear what garmentes they will at my buriall, so they bée such as become the professours of true godlinesse. Onely this I require, that rrr. poore men and women doe accompanie my body vnto the buriall, and that each of them haue a gowne of some conuenient collour. I will also that rrr. poore children be there also, and that euery one of them haue a seemly gowne. And after my buriall, I wish that both those poore men, women, and children come vnto my house, and haue some repast, for the refection of their bodies. And so let them depart in the Name of the Lord. Haue you written this neighbour Philemon?

Phil. Yea sir, it is done.

Epaph. I am glad of it. To sée that these thinges may bée done according to my will, I make my wife sole executrix, and you neigh-

neighbour Philemon, with my neighbours Christopher, Theophilus and Eusebius here present, I make you foure mine ouerseers: charging you in the Name of God, as ye will answere before the high iudge Christ, at the dreadfull day of dome, that yee see these my requests truely and faithfully fulfilled.

Christ. We were twise vngodly, if we should not satisfie your desire and will, being so christian and righteous.

Epaph. I bequeath to euery one of you foure, for your paines taking, fiue pounds sterling, not to the ende to make you hirelings; but that it may be a token of my hartie good will towards you.

Christ. Sir, will it please you to be buried in the Church, or in the Church-yard?

Epaph. All is one to me. The earth is the
psal.24 Lords, and all that is contained in it. I am not curious of the place, Whereseuer I lye
Phil.3. I doubte not but that the Lorde our God at the last daye shall raise mee vp againe, and giue me a bodie like vnto the glorious body
Eccle.11 of our Lord and Sauiour Christ Iesus. Let the body therfore returne vnto the earth frō whence it came, and the spirite vnto God which gaue it.

Euseb. Your children are buried in the Churchyard.

Epaph. Burie me there also. God giue vs all a ioyfull resurrection.

Burials, Theoph. Sir, what solennitie will you haue at your buriall?

Epaph. What meane you?

Theoph. Solemne singing, deuout ringing, holy

holy sensing, priests pattering, candles lighting, Torches brenning, Communions saying, and such like.

Epaph. No kinde of superstitious custome doe I alowe. That is godly, I onely commend. As touching your solemne singing, it is all one to me, whether you sing or say.

Those Psalmes, hymnes, prayses & thanksgiuings that be appointed to be sung or saide at the buriall of the faithfull, let them bee done in the Name of God, with all cheerefulnesse of minde. As for your deuout ringing, I craue no more but one bell to be, either tolled or rung, for to gather the people together, to heare the worde of God, and the thanksgiuing. The ringing of belles can doe my soule no good. And as for your holie Sensing, Priestes pattering, candles lighting, Torches brenning away with thē as things superfluous and vnprofitable.

Now as concerning Communions saying, or singing, they serue not for the burialls of them that are departed, but for the exercises of them that be aliue, that by that meanes they should call to remembrance the death of Christ, and the fruites thereof, as the Apostle saith. So oft as yee shall eate of this bread, and drinke of this cuppe, yee shall remember the Lordes death till he come. The sumptuous and costly burials, are not to be commended, neither doe they profite, either bodie or soule, but onely set forth a foolish, vaine and boasting pompe.

singing.

Ringing.

Cómmunions.

1 Cor. 11

Phil. The burial of the faithfull ought to bee done honestly, but not sumptuously.

Nei-

Neither ought the deade bodies of Christians to be vilely handled, but honestly buried for the hope of the glorious resurrection. So did Abraham burie his wife Sara. Ioseph his father Iacob, and diuerse other, as the holy scripture mentioneth. The bodies of the dead (saith S. Augustine) are not to be despised, and to be cast away, and especially the bodies of the righteous and of the faithfull, whom as instruments and vessels vnto al good works the holy Ghost hath vsed. But as concerning sumptuous burialls (the aforesaide Author saith) they rather comfort the liuing, then helpe the deade, As sumptuous exequies profite nothing the sinfull rich men: so in like maner vile or no exequies at all, hinder nothing the sepulture of the poore saints. That gallant companie of the rich mans seruants (of whome we reade in the Gospel of blessed Luke) buried their maister gorgiously in the sight of men, notwithstanding his soule was caried downe into Hell fire, where hée lyeth in most miserable torments. What profited him the gorgious, gallant, pompous, and costly sepulture of his body: séeing his soule lyeth without redemption in those most intollerable flames of that Lake which burneth with fire and brimstone? We reade not that Lazarus was so sumptuously buried, no, that hée was buried at all, notwithstanding the Angel of God came and caried him (not into a tombe of Marble) but into the bosome of Abraham. And the golden-mouthed Doctor saith in a certaine Homilie. When thou hearest that the Lord

Gen. 13.
Gen. 50.
Lib. 11. de Civitate Dei. cap. 1
Cap. 12
Luke 16.
Apoc. 12
Hom. 84. in Iohan. eo.

did

tle againe naked, cease I pray thée, and leaue off the fond and vaine charges that thou bestowest vpon funerals and burying of dead bodies. What meaneth this superfluous and vnprofitable cost, seeing that it hindreth them greatly that doe it, and auaileth nothing at all the dead, but rather hurteth them?

Moneths minds, & yearely minds

Epaph. Simple, not sumptuously, honestly, not honourably, let mée be buried: I require no more. You haue written all these things, according to my desire neighbour Philemon?

Phil. Altogether.

Epaph. Then am I at a point with the worldly possessions, and I trust in a good forwardnesse toward God.

Christ. The custome in times past was, that there should bée monethes minds and yere minds kept for the dead,

Epaph. To what end?

Christ. That the deade might be remembred and prayed for.

Epaph, Wherefore should they be prayed for?

Christ. That their sins (say they) might be forgiuen them.

Epaph, Which they, say so?

Christ. The Papistes.

Epaph. I haue nothing to doe with Papistes, nor with their doctrine. God bleese me from them. For they are enemies of the Crosse of Christ, deprauers of the holy scriptures, and corrupters of Christian soules. I beléeue that a man, euen in this worlde, hath

Phil. 3

hath perfect remission of all sins, or else hee shall neuer haue it, God in this world doeth either forgiue all the faults and the pain due for the same, or else he forgiueth none at all.

1 Iohn 1. Heb. 6. I feare nothing at all the Popes boyling fornace (I meane Purgatorie) Christs blood is a sufficient Purgatorie for my sins. The

Heb. 10 blood of Christ Gods sonne, hath cleansed vs from all sinnes. The blood of Christ hath purged our conscience from dead works, to serue the liuing God. Wee be sanctified and made holy by the offring of the body of Iesus christ done once for all. With the one onely oblation of his blessed body and pretious blood hath Christ made perfect for euer and euer, them that ar sanctified. I require none other Purgatorie to purge and cleanse my sins, but

Ephe. 5 the blood of Christ. For Christ hath offered himselfe a sweet-smelling sacrifice vnto God the Father for my sins, yea, and that so perfect, absolute, consummate, and in all points so omnisufficient, that there can be found no

Es. 53. 1 peter 2 Rom. 4 vnperfection in it. Christ hath borne away all my sinnes on his body. By the stripes of Christs body am I healed. Christ died for my sins, & rose againe for my iustification. Christ

1. Cor. 2. is made of God vnto mee wisedome, righteousnesse, sanctification, and redemption, that as it is written. He that reioyceth, should re-

Ierem. 9 ioyce in the Lord: Christ is ynough for mee, let the Papists seek their saluation at whose hands they list.

Phil. Where as the Papistes heeretofore haue taught for the maintenance of their idle bellies, that mens sins after their death

be

be forgiuen them through the sacrifice of that most wicked and abominable Popish masse, and by pilgrimages going, by Trentals, by Dirigies, by the good deeds of other. It is a plaine errour & against the word of God. For remission of sinnes, the fauour of God, and euerlasting life, is either gotten or lost in this world. He which through his own repentance and faith in Christs blood, obtaineth not forgiuenes of his sins in this world, shall neuer haue it by the meanes of other men after this life. It is written. He that beleeueth in the Son of God, hath euerlasting life But he that beleeueth not in him, shall not see life, but the wrath of God abideth on him. So many as die, are either faithfull or vnfaithfull. If they be faithfull, so haue they in possession straightwayes euerlasting life. If they be vnfaithfull, then doeth the wrath of God abide vpon them, and they receiue the reward of infidelitie, which is euerlasting damnatiõ. And albeit this appeareth manifestly of the words aboue rehersed, yet the history of the vnmerciful rich man, and of that poore Lazarus, painteth it out very liuely. In that ye see that the faithful man, which was Lazarus, so soone as hee died, was receiued into the bosome of Abraham: contrariwise, the vnfaithfull man, which was the vnmerciful gluttõ, was caried down straightwaies into hell fire. The like thing is manifestly set foorth in the two theeues which died with Christ. The one repented, beleeued, and called for mercie vnto Christ, GOD and Man saying, Lord, remember me when thou com-

Iohn.

Luke 19

Luke 14

mest

meet into thy kingdome. And Christ answered him. This day shalt thou be with mee in Paradise. Heere see we that this theefe both repented and beleeued (for how shall they call on him, saith S. Paul, on whome they haue not beleeued) and therefore was receiued into glory. The other which continued in his vnbeliefe, and so died without repentance, and faith obtained the reward of vnbeliefe, (that is to saye) the wrath of God and eternall damnation. They therfore that die are either faithfull, or vnfaithfull. If they bee faithfull, so haue they out of hande the reward of faith, which is euerlasting glorie: if they bee vnfaithfull, then receiue they reward of vnfaithfulnesse and misbeliefe, which is eternall damnatiō. If the Papists can find the thirde kinde of men (which are neither faithfull nor vnfaithfull, then will wee consent vnto their Purgatorie, for such haue neither place in heauen nor in hell. But such sort of people the holy Scripture knoweth not, therefore knoweth it not such a place of purging after this life, as the Papists haue heretofore deuised.

Rom. 10

Rom. 2.
1 Cor. 3

Euseb. The blessed Apostle S. Paul sayeth, to the Romanes these wordes following. God shall giue to euery one according to his owne deeds. Again to the Corinthians he also saith. Euery one shal receiue his reward according vnto his owne labour. In another

2 Cor. 5. place he also saith. We must all appeare before the iudgement seate of Christ. that euery man may receiue the workes of his body, according to that hee hath done, whether it be

be good or bad. Item: Whatsoeuer a man soweth, that shall he also reape For hee that soweth in his flesh shall of the flesh reape corruption. But he that soweth in the spirit, shal reape euerlasting life. Let vs not bee weary of wel-doing. For when the time is come, we shall reape without wearines. While wee haue therefore time let vs doe good vnto all men, and specially vnto them that are of the houshold of faith. Heereto agreeth the saying of our Sautour Christ: the Son of man shall come in the glory of his father with his Angels, and then shall he reward euery man according to his deeds. Againe, I will giue euery one of you according to his deeds. Out of these scriptures we learne, that wee shall not bee rewarded according to other mens deeds, but according vnto our owne deedes. If we haue wrought nothing at al in our life, what shal other mens deeds then do vs good after our death? And I doubt whether any man (Christ alone excepted) haue good deeds sufficient for himselfe. Matth. 16 Apoc. 7

Chri. If we consider well the history of the ten Virgins, it shall easily be perceiued that no man hath scarcely oyle ynough for himselfe. Yea, were not the great mercies of God set forth to all faithfull penitent sinners in that precious blood of Christ, we with all our oyle should perish. For euerlasting life is the gift of God, through Jesus Christ our Lord. If thou (O Lord) shouldest narrowlie looke vpon our iniquities (saieth the Psalmographer) O Lorde, who were able to abide it? But there is mercie with thée in store, &c. Matth. 25. psal. 130

Theoph. The holy Scriptures moueth vs to do good while we are aliue, and not to truſt other mens workes to bee done for vs when we be dead. The Wiſe man ſaith Doe good vnto thy friend before thou die, and according to thy ability reach out thine hand, and giue vnto the poore. Bee not diſapointed of the good day, and let not the portion of the good day ouerpaſſe thee, ſhalt thou not leaue thy trauels and labours vnto other men: in the diuiding of thy heritage, giue and take, and ſanctifie thy ſoule. Worke thou righteouſneſſe before thy death, for after thy death there is no meat to find. Againe, abide thou not in the error of the vngodly, but giue vnto God praiſe & thankes before death. As for the dead, thankfulneſſe periſheth from him as nothing. Giue thou thanks in thy life: yea while thou art liuing, and wholly ſhalt thou giue thankes, and praiſe God, and reioyce in his mercie. O how great is the louing kindneſſe of the Lord, and his mercifull goodneſſe vnto ſuch as turne vnto him: Salomon in his Prouerbes ſaith: Withdraw no good thing from them that haue nede, ſo long as thy hand is able to do it. Say not vnto thy neighbour go thy way, and come againe, to morrow will I giue thee. whereas thou haſt now to giue him. Hereto agreeth the ſaying of the Preacher. Whatſoeuer thou art able to doe, doe it out of hand, for in the graue that thou goeſt vnto, there is neither worke, counſell, knowledge nor wiſedome. The Prophet alſo ſaith. Seeke the Lord while hee may bee found, and call vpon him while he is nie. Let

Eccleſ. 14

Eccleſ. 17

Prov. 3

Eccle. 7

Iſay. 55.

the

the vngodly forsake his owne waies and the vnrighteous his owne imaginations, & turn againe vnto the Lord: so shall God bee mercifull vnto him. Our Sauiour Christ saith in his gospell, I must worke the worke of him ỹ sent me, while it is day. The night commeth when no man can worke, Walke while yee haue light, lest the darknesse come on you, &c. while yee haue light, walke in the light, that ye may be the children of light: I say to you, make you friends of the vnrighteous Mammō that whē ye shal haue nēd, they may receiue you into euerlasting habitatiōs. That seruāt which receiued one talent of his lord, & gained nothing therwith but wēt his way, & hid it in the groūd was cast into vtter darknes where weeping & gnashing of teeth shalbe. The fiue foolish Virgins, because they had no Oyle in their Lampes, were not suffered to enter in to the mariage. Moreouer, the most worthy Apostle S. Paul saith, While wee haue time let vs do good vnto all men, & specially vnto them which are of the houshold of faith. These & diuers other texts of the holy Scripture, moue vs to doe good to our selues, while we be aliue in this world, and not to trust the workes of other to bee done for vs, when we be dead. For by our owne workes, (and not by other mens) shall we be iudged. Euerie man shall beare his owne burthen. Euery man shall receiue the workes of his owne body. according to that hee hath doue, whether it be reward according to his owne deeds Behold I come quickly (saith our Sauiour Christ) and my rewarde is with mee,

Iohn 9.
Iohn 12.
Luke 16.
Math, 25.
Galat. 6
Galat. 6.
2. Cor. 5
Rom. 2
1 Cor. 3
Apoc. 22.

that I may giue to euery one according as his worke shalbe. And S. Iohn pronouncing them blessed which die in the Lord, saith on this maner. Their workes follow them. Hee saieth not other mans workes shall followe them when they bee dead, but their owne workes shall follow and presently accompanie them as the shadow doeth the bodie, euen vnto the throne of Gods Maiestie, to be testimonies and witnesses of their true and vnfained faith. They therefore are too much fond and negligent of their owne saluation, which trust other more then themselues, in matters pertaining vnto the health of their soules.

Apoc. 14.

Christ. There is an olde saying in Latine, and as I thinke, no lesse true then olde: It is this,

Da tua, dum tua sunt, post mortem tunc tua non sunt.

Giue thy goods while they be thine,
For after thy death they be none of thine.

Eusch. I remember when I was a childe, I learned two verses of my Schoole-master, which I haue not yet forgotten, I will rehearse them vnto you:

Mat. 25.

Quod sibi quisque serit præsentis tempore vitæ
Hoc sibi messis erit, cum dicitur, ite, venite.

That a man soweth for himself in the time of this present life, that shall bee his Haruest to reape, when it is said, Go: Come.

Epa. What meane you by that. Go, come?

Eusch. You know, that to the vnfaithfull it shall be said: Go yee curled into euerlasting fire, which is prepared for the Deuill and his

An

Angels. But to the faithfull it shal be said on this maner: Come ye blessed of the Father, possesse the Kingdome which was prepared for you from the beginning of the World.'

Theoph. S. Paul hath a sentence much like vnto your verses, Whatsoeuer a man soweth (saith he) that shal he also reap. For he that soweth in his flesh, shall of the flesh reape corruption. But hee that soweth in the Spirit, shall of the Spirit reape life euerlasting. Gal. 6

Phile. It is not without cause that the holie Scripture doth so diligentlie call vs vnto repentance, faith and good workes, in this present world. For euerlasting life euen in this world is either gotten or lost. As God findeth vs, so iudgeth he vs. Euerie tree is knowne and iudged by her owne fruite, and not by the fruite of other trees. Euerie man likewise is iudged by her owne workes, and not by the workes of other, as Christ said to the vnprofitable seruant. Of thine owne mouth will I iudge thee, thou euill seruant. Luke 19.

Theophilact saith: The vertue of my neighbour shall scarcely be ynough to defend himselfe, so far is it off that it can profit me also. For all men shal be declared to be righteous by their own workes, and not by the workes of their neighbours.

Euseb. The Preacher saith when the tree falleth (whether it bee toward the South, or toward the North) in what place soeuer it falleth, there it lyeth. Eccl. 11.

Epaph. What is meant by that?

Euseb. The tree signifieth euerie one of

vs, that are the children of Adam. Wee fall, (that is to say) wee die, either towarde the South, or toward the North (that is) either in the state of saluation, or damnation. In what state soeuer we die, in the same remaine wee. There is no change after this life. Either with poore Lazarus wee goe into the bosome of Abraham: or else with that vnmercifull Rich man, into the fire of Hell. There are but two places after this life Heauen and Hell. If wee depart in the faith of Christ, we goe straightwayes vnto the glory of Heauen, But if we die in vnbeliefe: then goe we to the deuill: as the Scripture saith.

Luke 16

Hee that beleeueth in the Sonne, hath euerlasting life. But hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth in him,

Iohn 5.

Christ. S. Chrysostome saith: he that washeth not away his sinnes in this present life, shall find no comfort afterward, &c.

Theoph. The same Doctour also hath this saying: Let vs not thinke (saith hee) that when we come thither (he meaneth vnto the iudging place of God) mercy shall bee giuen vnto vs, seeing we do not so behaue our selus in this world, that wee may deserue to haue forgiuenesse, thogh Abraham should pray for vs, though Noe, though Iob, though Daniel should make intercession for vs. Therefore while wee haue time, let vs prepare for our selues that, which may stande vs in stead afore God another day.

Tract. contra Demet.

Euseb. Heereto agreeth the saying of S. Cyprian. Then that is to say, that repentance

hee

be without fruite, and the ſorrowe of paine, weeping alſo ſhall bee in vaine, and prayer ſhall be to no purpoſe. Therefore make proviſion while ye may, for your ſafegarde and life. Againe, he ſaith: When we bee once departed out of this World, there is no more place for repentance, there is no effect of ſatisfaction. In this worlde life is either loſt or gotten. Heere through the worſhipping of God, and the fruit of faith, prouiſion is made for euerlaſting ſalnation.

Epaph. I ſee then, both by the authoritie of the holy Scriptures, and of the ancient Doctours, that the workes which are done for them that are departed out of this World, by other, are but vaine and vnprofitable, whether they depart in faith, or otherwiſe. For the faithfull depart ſtraightwayes vnto glory, and the vnfaithfull vnto euerlaſting paine. The one ſort haue no neede of prayer, for they be already in moſt bleſſed ſtate, and joyfull reſt. And the other are in ſo damnable caſe, that prayer can doe no good for them, no, though Abraham, Noe, Iob, Daniel & all the boſt that euer liued, ſhould praye for them. For in hell there is no redemptiõ. And Abraham ſaide to the Rich man. There is betweene vs and you, a great ſpace ſet, ſo that they which would goe from hence vnto you, cannot, neither may they that are there, come hither vnto vs. Luke 1

Purgatory a place of the papiſts deuiſing.

Phile. The trueth is neighbour Epaphroditus: The Papiſtes haue long bewitched the eyes of the ſimple, by making them beleeue, that the ſoules of the faithfull goe not ſtraight-

straight wayes after their departure, vnto eternall glorie, but rather vnto Purgatorie, a place of their owne deuising: (for the maintenance of their idle bellies) there to lye miserably pewling, till they be redeemed by Trentals, by Pilgrimages going, by pardons &c. Our Christ in the Gospell teacheth and maketh mention of two wayes, but the third is not found in the holy scripture. One is a straight way that leadeth vnto life, and a few there bee that finde it. The other is a broade waye, which leadeth to destruction, and many there be that go by it.

Epaph. I beleeue, and am throughly perswaded, that by the merites of his pretious
Luke 23 blood, which saide vnto the penitent thiefe: This day thou shalt be with me in Paradise my soule immediatly after the departure frō this vile body, shall bee receiued vnto glory and see the glorious Maiestie of God face to face, as the psalmographer saith, I beleue to see the pleasures, and good things of the Lord in the Land of the liuing. I feare the Popish Purgatorie, and the paines thereof nothing at all. My paine endeth in this life. And the ende of this life is the beginning of my ioy. This hope lyeth vp buried in my brest. Therefore will I haue neither month minds, nor yeare minds kept for me, nor no idle Papists & superstitious massemongers, sing or say for me. For I doubt not, but that the Lord my God hath prepared me a vessel vnto honour, and hath written my name in the booke of eternall life, and hath also made me his sonne and heire of eternall glory, this

is

is enough for me.

Christ. The righteous (saith the wise man) shall liue for euermore: their reward is also with the Lord and their remembrance with the highest. Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lordes hand. Sap. 5.

Epaph. Neighbours. now am I at a point with the gods of the worlde yea & with the world it selfe, so that I may say with the holy Apostle. The world is crucified vnto mée, and I vnto the world. Gal. 6

Theoph. He is an happie man, and greatly blessed, which forsaketh and giueth ouer the world, before the worlde forsaketh him: for such obey this commaundement of Saint Iohn. Loue not the world, nor those thinges that are in the worlde: albeit I doubte not neighbour Epaphroditus, but that you shall right well recouer your health, and yet liue many yéeres among vs. 1 Iohn 2

Epaph. No neighbour Theophilus, the end of my life is at hande. And I most hartily thanke the Lord my God for it. For I wish to bée loosened out of this life, and to bée with Christ. Like as the Hart desireth the water brookes, so longeth my soule after thée, O God. My soule is a thirst for God, yea euen for the liuing God. When shall I come to appeare before the presence of God? O how amiable are thy dwellings, thou Lorde of hoastes? My soule hath a desire, and longing to enter in the courtes of the Lord: my heart and my flesh reioyce in the liuing God. I had rather bée a doore keeper in the house of Phil. 1 Psal 44 Psal 84 Psal. 142

my

my God, then to dwell in the tentes of the vngodly. O blessed are they that dwell in thy house (O Lord) for they will alway bee praising thee. O Lord deliuer my soule out of the prison of my body, that I may come and giue thankes vnto thy blessed Name. Deale with mee, O Lorde, according vnto thy will, and command my spirit to be receiued in peace. For it is more expedient for me to die, then to liue.

Tobie 3

Phi. I greatly reioyce in the Lord my God, good neighbour Epaphroditus to see you in so good a minde, and to heare so godly wordes proceede out of your mouth. These things are euident testimonies of your good conscience toward God: feare you not, the Lorde hath sealed you with his holy spirit, & made you through his mercy a vessell vnto honor.

Epaph. Now that an order is taken concerning my worldly possessions, I wish to haue my wife and my children, with my seruants, brought hether vnto me, that I may take my leaue of them, and commend them vnto the Lord my God, I pray you neighbour Eusebius, call them hether.

Euseb. It shall be done.

Epaph. Oh how sicke am I. My weakenes increaseth more and more. Lord be merciful vnto mee, and giue me grace patiently and thankefully to beare this crosse, and in the middest of this my sickneſſe, alwayes to say. Thy will, O heauenly father be done, and not mine.

A prayer

Matth. 26

Phil. Be strong in the Lorde, good neighbour, and faint not: & you shall see the wonderous

drous workes of God. For God will either shortly restore you vnto your health, or els make an ende of this your paine, by taking you from this wretched worlde, and place you in his glorious kingdome.

Epaph. God grant: But is my neighbour Eusebius come againe?

Christ. Yea, Sir.

Epaph. Where is he?

Euseb. Here Sir am I.

Epaph. Where is my wife, and my children, and my seruants?

phil. They are all here present.

Epaph. Come hether wife. You see in what case I lye here, sicke, weake, and the prisoner of God, looking euery houre for my departure out of this world. And this visitation of God is vnto mee welcome, and I thanke the Lord with al my heart for it. I doubt not but that when I am once gone out of this wretched life, I shall be in a better case then euer I was in this world. Therefore I pray thee good wife, be not heauie, neither take thought for mee, but rather pray that the good will of God may be done in me. And be as well contented, that I should at the calling of God, go from thee, as euer thou wast to haue me in thy companie. I haue run my race. I haue passed those yeeres which the Lorde appointed that I should liue in this world. And now is the time of my departure come. And I giue ouer this my life willingly & with a free hart. Therfore take no thought for me. And doubt thou not (sweete wife) but if thou goest forth to liue in the feare

The sick mans exhortation to his wife.

of

of God, and to please him: God in the time of thy widowhood will bee thy patrone and defender: he will bee thy mightie shielde and strong buckler. He will prouide and foresee, that thou and thine shall want no good thing. For he hath promised in his holie word, that he will take charge of the widowes, and defend their cause. Hee hath also giuen a straight commandement to the magistrats and head rulers to loke vnto widowes, and to deliuer them from oppression. And his holy Apostle saith, that the pure and vndefiled religion before God the Father, is to visite, helpe and comfort widowes. Therefore I doubte not but the Lorde will aboundantly prouide for thée and thine. Notwithstanding wife, for almuch as from the first time of our marriage vnto this present daye, thou hast alway bene vnto me a true, faithfull honest, diligent and seruiceable wife, I haue made thée mine executrix, and giuen vnto thée in my Will, such a portion as shall aboundantly satisfie thée, both vnto the bringing vp of thy children, and also to the maintenance of hospitalitie. God hath sent me enough, and therefore I leaue vnto thée & thine enough. I pray God send you alway his feare before your face, so shall you neuer want. To forbid thée marriage after my departure according to the propertie of some husbands, I will not. For the holy Scripture saith. The wife is bound vnto the marriage, as long as her husband liueth. If her husband die, she is at libertie to marrie with whome she will, onely in the Lord. If thou therefore after

Psal. 146.
Exod. 20
Esay 10
Iere. 5. 12
Zach. 8
Iames 1.
Psal. 33
1. Cor. 7

after my departure. O wife, hast a minde to marrie againe, marrie in the name of the Lord our God. For I knowe (as the wise man saith) that no man can liue chaste, except God giueth the gift. Onely haue this care, that hée with whome thou doest determine to couple thy selfe in the blessed state of honourable wedlocke, be such a man as feareth God, leueth his worde, is well reported of his neighbours, dealeth righteously with all men, embraceth vertue, despiseth vice, &c. Followe not the maners of certaine olde doting widowes, which for bodily lust in their old crooked age, couple themselues to yonngers which might right wel haue bene their children, and to whom they might also haue giuen sucke. But to what end such marriages come, for the most part dayly experience teacheth. The one marrieth for bodily pleasure, the other for couetousnes. Such marriages are not blessed of God. Chose thée therefore such an husband as will loue thée, and not thy goods onely, as is equall to thée in condition, state and age, as also will tender my children, and bée a father vnto them, and sée them brought vp in the feare of God, and in the knowledge of his blessed word. Pray vnto God, and he shall giue thée good successe in all thy trauailes. Looke diligently to the vertuous education and bringing vp of my children. Graffe in their hearts so much fruite of Gods Spirit, as is possible. and weede out of their mindes all kinde of vice and wickednes, that their breastes may be made the temples of the holy Ghost. Look

Sap. 9

How the widowe should choose her husband.

well

well vnto thy seruants, giue them their couenants, and suffer them not to be idle. So gouerne thy housholde, that there may bee found in it no vice but vertue, no wickednes but godlinesse, no sin but honestie and christian behauiour. And be thou thy selfe an example of godly life to thy children and seruants: so mayest thou be sure to haue obedient children and faithfull seruants. Yea so shalt thou be wel reported of thy neighbours and be loued both of God, and all good men.

The sicke mans exhortation vnto his children.

NOw my children, come ye hether vnto me. God blesse you, and send you many, yea and those ioyfull and quiet dayes vpon the earth. Ye see in what a case I am, sore sicke, and very weake abiding the good pleasure of God. The end of this my life is come, and I am glad of it, and most hartily thanke the Lord my God. Let it not dismaye you (my most deare children) that I shall nowe be taken away from you. For albeit that I being your naturall father, shall no more serue you nor prouide for you as hetherto I haue done: yet doubte yee not, but if yee goe forth, as yee haue begun, to feare God, and to serue him, he will not leaue you comfortlesse, but in my stead he will be a father vnto you, receiue you into his tuition, and prouide better for you, then euer I was able to doe. Therefore if yee will haue God a merciful and gentle father vnto you: feare him, loue him, honour him, serue him, pray vnto him,

call on his blessed Name, be thankfull vnto him for his benefities, and in all things seeke to please his godly maiestie. Giue your minds to the reading of the holy scriptures, and whatsoeuer ye reade therein, practise in your life and conuersation. Bee not onely fauourers but followers also of the worde. not onely louers, but also liuers of the Gospell, not onely professours but also practisers of Gods holy Lawe, so shall God blesse you, and all good men loue you. Auoide idlenes and too much childish pastimes. Let no time of your life time passe awaye without fruite. Eschue all euill companie, and haue nothing to doe with them that be vngodly. Though their wordes bee sweete for a time, their ende is suddaine destruction. Oh my children, many thousands are cast away, for that they haue not the feare of God before their eyes, and will not bee ruled by good counsell. Therefore desire alwaye the fellowship of them that bee good and vertuous. Haue all your whole confidence and trust in the Lorde your God. Take nothing in hand before you haue craued his help by feruent prayer. And after the thing done, giue God most hartie thanks, knowledging him to be the only giuer of all good things. The Sabbath day and such other feastfull dayes, spende them holily and godly. Giue your selues to prayer, to hearing of sermons and reading the worde of God. See that ye defile not the name of the Lorde your God with vaine and vnlawfull othes. Reuerence your elders; Honour your mother, be obedient

vnto

vnto her, pray for her, doe for her whatsoeuer lyeth in your power, that God may blesse you, and giue you long and joyfull life vpon the earth. Be no euill speakers. Be courteous and gentle vnto all men. Let no lightnes appeare in you, neither in gesture nor countenance. Be true and faithfull. Cast away all pride, and embrace humilitie. Auoid superfluous eating and drinking. Vse temperance in all your doings. Bee not moued vnto anger, but be patient and ready to forgiue. Be mercifull to the poore. Helpe all men to the vttermost of thy power. Studie to doe good vnto all, and to hurt none. Loue all men, yea euen your very enemies. Be not ouercome of euill, but ouercome euill with goodnes. If ye obserue these few lessons yée shall continue in the fauour of God, and God as a mercifull Father shall blesse you, and cause you to prosper on the face of the earth.

Rom. 12

The sicke mans exhortation vnto his sonne,

BVt now heare thou my sonne the wordes of thy father, and imprint them well in thy memorie. Of all the sonnes that God hath giuen mée since I was married to this thy mother, thou alone art left aliue. And I thanke God for thée: for in thée lyeth the hope of my posteritie. Loke therefore that thou serue God all the dayes of thy life, that thou mayest be the father of many children, through the blessing of God. If thou doest resemble mée, as in countenance and lines-

lineaments of body, so likewise in maners & conditions of life and conuersation, it shall not repent me to haue begotten such a sonne: neither shal it sorthink thee to haue had such a father. Take heed therfore that thou doe not degenerate and grow out of kind. Honor thy mother all the dayes of her life. Pray for her, and doe for her whatsoeuer lyeth in thy power. Remember that God hath appointed thee to be the staffe of her olde age, neither forget thou what, and how great paines she hath suffered for thee. Beware of riotous companie, & haue alwayes the feare of God before thine eyes. Keep companie with such as haue vnderstanding, and leane vnto their wisedome and counsell. Bee sober minded and eschew the lustes of youth, but followe righteousnesse, faith, loue, and peace, with them that call on the Lord with a pure faith. When thou shalt come to the possession of such worldly substance as I haue appointed for thee, through the goodnesse and liberality of God, looke that thou doest vse, and not abuse thy goods. Spend in measure, as present necessity shall require. Beware of superfluous expenses. Auoide banqueting and delicious fare. For whosoeuer loueth delicately to fare, shall come to pouertie. Remember, it hath cast away many thousads. Think that well spent, that is honestly spent in thy owne house. Extraordinarie bankettings look that thou flee. remembring that which is gotten through long time, is consumed in a very litle space. Giue almes of thy goods, & turne neuer thy face from the poore, so shall it come

Tobie 6

Prou. 1
Eccles. 6.

2 Tim. 2

Pro. 21.

to passe, that the face of the Lord shall not be turned away frō thee. Be merciful after thy power. If thou hast much, giue plenteously, and if thou hast little, doe thy diligence gladly to giue of that litle. For so gatherest thou thy selfe a good reward in the day of necessity. For mercie deliuereth from all sinne, and from death, and suffereth not the soule to come in darknesse. A great comfort is mercie before the high God, vnto all thē that shew it. In the time of thy youth take heed thou defilest not thy selfe with whoordome, but bring an honest and chaste bodie vnto the blessed state of honorable wedlock. And when the ripenesse of thy age doth require to marie, take heede whom thou choosest to be thy yokefollow. Follow not the corrupt maners of the wicked worldlings, which in chosing their wiues, haue their principal respects vnto the worthinesse of the stocke, vnto the wealthinesse of their friendes, vnto richesse, beautie, and such other worldly vanities. Consider thou rather the godlinesse, then the worthinesse of the maids parents, the honest and vertuous bringing vp of her, her chaste and sober behauiour, her Christian & godly maners modestie, grauitie, sobrietie and womanlinesse, her faith, obedience, humilitie, silence quietnesse, honestie, houselwifelines, & such other fruits of gods spirit. Let her be no Papist, nor Anabaptist, nor Epicure, but one of the houshold of faith and such a one as feareth the Lord God vnfainedlie. With such a one couple thy selfe in the feare of God, and know her to be the gift of God, as Salomon saith

with. Houses and riches may a man haue by the heritage of his Elders, but a discreit wife is the gift of the Lord. Therefore when thou art once ioyned with her in the holy order of matrimonie, seeke after no strange flesh: beware of whoredome. Intangle thy self with no other womans loue, but be glad with the wife of thy youth. Let her breests alway satisfie thee, and holde thee euer content with her loue. And if God sende thee Children, thanke him for them, and studie to bring them vp in the feare, nurture and doctrine of the Lord, that they may learne to knowe God, euen from the very cradels. Order thy houshold godlie and honestly. Cherish thy seruants. and giue them their couenants, remembring that thou also hast a Maister & Lord in heauen: Loue thy neighbours, dwell quietly among them. Lend vnto them gladly whatsoeuer they neede, if thou hast it. Oppresse not thy tennants. Raise not thy rents. Take no incomes nor fines. Be content with the olde accustomed payments. Bring vp no new customes. Maintaine the lawfull liberties of the towne wherein thou dwellest. Bee no vnprofitable member of the common wealth. Diffame no man, but speake well of all men. Hurt no man, but to the vttermost of thy power bee beneficiall to all men. Let neuer pride haue rule in thy minde, nor in thy worde, for in pride began all destruction. Whosoeuer worketh any thing for thee, immediatlie giue him his hyre, and looke that the hyred seruants wages remain not by thee ouer night, looke

Prou. 19

Col. 4
Luke 6

Mat. 7
Luke 16
Eccles. 32
Tobit. 4
Esay 38
Col. 3
Tob.

that thou doe neuer vnto an other man, that thing that thou wouldest not another man should do vnto thee. Eate thy bread with the hungrie and poore and couer the naked with thy cloathes. Aske euer counsell at the wise. Be alway thankfull vnto God, and beseech him that hee will order thy wayes, and that whatsoeuer thou deuisest or takest in hand it may remaine in him. My Sonne, doe these things, and God shall blesse, and prosper all thy doings.

The sicke mans exhortatiō vnto his Daughters.

WHat shall I saye vnto you my little Daughters? I praye GOD blesse you, and make you ioyfull mothers of many children. Serue God, obey your mother, Be diligent to please her. Giue eare to her wholesome admonitions and follow them: do nothing without her counsell & aduisement. When your age shall require to bee maried, followe the counsell of your Mother, and other of your faithfull friendes, which wishe you to do well in choosing your husbandes. Take hæde yee bee not corrupted with the gifts of naughtie pacts, nor deceiued with the flattering tongues of wicked and vnthriftie persons. For manie in these our dayes, seek not the woman but the womans substance. Couple your selues with such as feare God, loue his word, and bee of honest report. And when ye be once maried reuerence your husbandes, knowe them to bee your heads and gouernours appoynted of God, obey them, and submit your selues vnto them. Suffer not your loue to depart frō your husbands, neither knowe any man be-

Ephe. 5 Col. 3 1 Pet 3

1 Des

sides them, but kéep the bed vndefiled, that your matrimonie may bee honorable and pure in the sight of God, and of his holie congregation: And if God blesseth you with Heb. 13
Children, looke that you bring them vp to the glory of God in his feare and doctrine. Engraffe in their young brests, euen from their tender age, vertue, godlinesse, and good maners. Looke well vnto your household, & be an example vnto your Maides of godlinesse and honestie. Bee no gadders abroade, nor hanters of Tauerns, but kéepe your houses continually, except some earnest and lawfull businesse prouoke you to goe forth. Be no bablers nor vaine talkers, but for the most part vse silence. For silence is an ornament and pretious iewell vnto a godly woman. Apparell your selues in comely ar- 2 Tim. 2.
ray, with shamefastnesse and discreet behauiour, not with broydered haire either golde or Pearles or costlie garments, but as it becommeth Women that professe godlinesse, through good workes. Let the hid Man, which is in the heart, be without all corrup- 1 Pet. 3
tion: So that the Spirit be at rest and quiet, which Spirit before God, is a thing much set by. For after this maner in the olde time did the holy Women, which trusted in God, tyre themselues, and were obedient to their husbandes. Euen as Sara obeyed Abraham, and called him Lord, whose daughters yee are so long as yee doe well. If you obserue these few lessons, which I your sick father haue now giuen vnto you, doubt yee not, but ye shall right well prosper, and liue a ioyfull

and quiet life on earth. Yea, God shall be your Father and defender. Well, stand aside a little while. Gods blessing bee with you. Come hither ye my seruants.

The Sicke-mans exhortation vnto his Seruants.

1 Pet. 29
Heb. 14
Heb. 9
Psal. 39
Heb. 11
Heb. 9
Psal. 89
Psal. 103.
Esay 40
Eccles. 14
James 1
1 Pet. 1
James 4.

SIrs, ye see in me what shall be the ende of all flesh, euen a departure from this World. For we are but strangers and Pilgrims on the earth, as our Fathers were before vs. Wee haue no continuing Citie here, but we seeke one to come. The ordinance of God is, that all men shall once die. There liueth no man that shall not die. A man in his time is but grasse. & flourisheth as a flowre of the fielde. Our life is euen as a vapour that appeareth for a litle time, and then vanisheth away. On this condition came wee into the world, that we should leaue it againe. We haue bene sure of death, euer since wee were conceiued in our Mothers wombe. These things doe ye now see practised in me. The time of my departure out of the World is at hande: I thought it good therefore to sende also for you, and to take my leaue of you, till wee meete againe in the Kingdome of God. I thanke you for the good seruice that ye haue done to me. I haue not forgotten your seruiceable hearts, and good-wils toward me. If the good pleasure of God had bene, that I should longer haue continued with you, I would haue considered your seruice better. But I haue giuen

to

to euery one of you such portion of money, as shall declare some part of my thankefull and well-willing heart towarde you. This now remaineth to be craued at your hands, as ye haue hitherto faithfully truely and honestly serued mee in my life time, euen so, after my departure, so long as ye tarie here, shew the like faithfulnesse, trueth & honestie toward your Mistresse. Consider, that as long as I liued, I was a stay vnto her, & vnto her things. But now her chiefe hope next vnto God, consisteth in you. Therefore, I pray you looke well vnto the things which appertaine vnto her. See that nothing goe to waste. Prouide, that through your diligence her things may rather increase then decrease. Ye know right well the duetie of a good seruant, notwithstanding euen at this my departure from you, I will put you in remembrance of it, that when I am gone, ye may yet remember my admonitions and the more speedily answere vnto your vocation. The duetie of a good Seruant is, to serue his Master and Mistresse willingly, and with a free courage, euen for conscience sake, not with the eye, but with the heart to obey them, to honour them, gentlie to answere them, not to pyke or steale away their goods, but to be faithfull vnto them in all things. See therefore, that ye on this maner behaue your selues towarde your Mistresse. Auoide all stubbernnesse, churlishnesse, cursed speakings, telling of tales, lying, picking, waste, idlenes, negligence, and sluggishnesse. Eschew all euill and riotous compa-

The duetie of a good Seruant. Ephe. 6 Col. 3 1. Tim. 6 Titus 2 1 Pet. 2

companie. Flée drunkennesse and whoore-dome. Abstaine from vaine othes and foolish pastimes: So behaue your selues in all your life and conuersation, that the Name of God and his doctrine, be not euill spoken of. Yea, let the light of your godlie behauiour, so shine before men, that yee may doe worship to the glorious Gospel of our Sauior Christ in all things. And in this, seruing your Mistresse, with a glad, readie and faithful will: thinke your selues to serue the Lorde your God, and do that thing which is pleasant in his godly sight, & that he also will see your paines recompenced, as the holy Apostle saith. Ye seruants bee obedient vnto them that are your bodilie masters in all things, not with eye-seruice, as men pleasers, but in singlenesse of heart, fearing God. And whatsoeuer ye do, doe it hartilie, as though you did it to the Lord, and not vnto men, knowing that of the Lord yee shall receiue the reward of inheritance, for yee serue the Lord Christ. But hee that sinneth shall receiue according to his sinne. For there is no respect of persons with God. If yee serue your mistresse truely and faithfullie hereafter, when ye shall your selues bee housholders, God shall likewise sende you true and faithfull seruants. But if ye serue her falsely and vngodly, then shall yee of your seruants be likewise serued hereafter. For with what measure that yee mete withall, shall other mete to you againe (saieth our Sauiour Christ) Liue therefore according to your vocation in the feare of God, and yee shall

2 Tim. 2

Titus 6

Col. 3

Luke 6

prosper

prosper right well. God shall blesse you, and neuer leaue you succourles as the holy man Tobie saith: Be not afraid, trueth it is, wee leade here a poore life: but great good shal we haue if wee feare God, and depart from all sinne, and doe well. Well, the blessing of God be with you. I am verie faint. Tobye 4.

Phil. No maruell. For yee haue talked a great while.

Epaph. I trust my talke hath not beene euill.

Phil. Forsoth it hath bene both good and godly. I pray God giue both them and all vs grace to follow these your most wholesome and christian admonitions. But Sir will it please you to take your leaue of your wife, children and seruantes, and giue your selfe to rest for a litle while? Peraduenture it shal doe you much good.

Epaph. Sleepe I cannot. And I am loth to let them goe from mee: for the sight of them is comfortable vnto me, and me thinketh it easeth my paine.

Christ. God comfort you, & ease your paine.

Epaph. Before they depart from mee, I wish greatly euen in their presence, to confesse my faith, that both you and they may witnesse before God, and the worlde, that I die a christian man.

Phil. Although we nothing doubte therof, yet wee greatly desire to heare the confession of your faith, that wee may be able to testifie hereafter, that you departe in the faith of Christ.

Epaph. Heare then.

The

The sicke mans faith.

I Unfainedly beléeue with my heart, & frée-
ly confes with my mouth, that ther is one
Esay 43 onely true, liuing, immortall, & euerlasting
1 Cor,8 God, God the father, God the Sonne, and
Matth.28 God the holy Ghoste, three distinct persons
1 Ioh 5 in the Godhead, and notwithstanding one
very God in substance, of like maiestie, glo-
ry, might, power, judgement and will.

As touching the first person in the Deitie,
Of God I unfainedly beléeue with my hart, and frée-
the father ly confesse with my mouth, that hee is the
2 Cor.1 God which alone is the father, not onely of
Psal. 2 our Lord & Sauiour Christ Jesus, whome of
himselfe from euerlasting hee begot his na-
turall sonne, and therefore likewise true and
immortall God, but also of all the faithfull,
not by nature, but by adoption, whome hee
hath chosen to be his children in Christe Je-
sus, before the foundations of the world were
Ephes.4 layde, to loue, fauour, cherish, comfort, nou-
Ephes.1 rish, gouerne, defend and blesse them both
corporally and spiritually. This God the fa-
Gen,17 ther I beléeue and confesse to be almightie,
Psal. 115. and able to doe whatsoeuer his godly will
Matth.19 and pleasure is. With him all things are
Zach.8 possible. There is nothing too hard for him
Apoc. 16 to doe, neither is any thing unpossible in his
sight.

Gen. 1 This God the father almightie I beléeue
psal.89 and confesse that hee is the Creator and ma-
ker of heauen and earth, and of all thinges
contained in them. Of nothing by his won-
derfull and almightie power, made hee the
heauens

heauens with the blessed Angels, and heauenly spirits, that are in them. The one hee chose to bee his glorious seate, the other hee made to be his Ministers, to doe his blessed will and holy commandement.

This God the father almightie, made also the earth of nothing with her increase, and gaue breath to the people that are in it, and spirit to them that dwell therein. The heauens, the earth, and the sea, with all that euer is contained in them, are the creatures of this God the father almightie, created to this ende, euen that they should set forth, magnifie, praise, and commend the majestie, power, might, and glorie of this most mightie, and glorious God. And whatsoeuer hee made, hee made it through his onely begotten sonne, by whome all things were made, and without whome was made nothing that was made. For when he made the Heauen, this his onely Sonne was present, when hee hanged the cloudes about, when hee fastned the springes of the deepe, when he shut the sea with certaine bounds, that the waters shoulde not goe ouer the markes that he commanded. When he laid the foundations of the earth, hee was with him, ordering all thinges, delighting dayly, and rejoycing alway before him. For the son of God, caused the light that faileth not, to arise in the Heauen, and couer all the earth, as a cloud. And that Prince-like Prophet sayeth. By the worde of the Lorde (which worde is Christ the naturall sonne of God) are the Heauens made, and all the hoastes

Esay 42.

Prou 8
Iohn 1

Eccle. 24

Psal 33
Iohn 1

of

of them by the breath of his mouth.

This God the father almighty maker of heauen and earth, I beleeue and am fully perswaded, that hee for Christes sake (by faith) is my most mercifull father, and that I am borne againe of him, not by mortall, but immortall seede through the worde of God, who liueth and abideth for euer, and so am become his sonne and that hee therefore loueth and fauoureth me, gouerneth, & defendeth me, feedeth and nourisheth me, & finally hee hath made me his heire & fellowheire of eternall glorie with his onely begotten and most dearely beloued Sonne Christ Iesus our Lord and Sauiour. Now haue ye heard my faith concerning God the father.

1 Pet. 1

Rom. 5.

Phil. It is a faith both true and christian, and from the beginning receiued of all godly persons. Will it please you likewise to rehearse your faith concerning Iesus Christ, the sonne of God, yea God and man.

Epaph. This it is. I vnfainedly beleeue with my heart, and freely confesse with my mouth, that Iesus Christ, the second person in the Godhead, is the onely begotten sonne of God yea, and true immortall, and euerlasting God, begotten of God the father, before any beginning, of like maiestie, might, power, and glorie with God the father of the same nature, essence, being & substance. I beleeue that this Iesus Christe, which is the very brightnes of his fathers glorie, and the very image of his substance, first begotten before all creatures, is our Lord euen the Lorde of all the faithfull. And I beleeue that

Of God the sonne
Matth. 8.
Matth. 17
Iohn 1.
Rom. 1
Heb. 1
Col. 1.

Iesus.
Math. 1.

that as hee is called Jesus, that is to say a Sauiour: so likewise he is both able and will saue me from all my sinnes. A God that is righteous, and such a one as saueth, there is none but he. There is saluation in none other: neither is there any other name vnder heauen giuen vnto men, wherein wee may be saued, but onely the name of Jesus. Of him therefore alone as of an almightie Sauiour, doe I looke for my saluation. For vaine is the saving health that is looked for of any other: and as he is called Christ, that is to say annoynted because hee is the King and Priest of all the people of God, and is annoynted with the true Oyntment, euen with the fulnesse of the holy Ghoste (for God giueth not the spirite by measure vnto him, but hee hath annoynted him with the oyle of gladnesse aboue his fellowes) euen so doe I beleeue, that out of him, euen as out of a liuely spring, and flowing fountaine, this oyle of gladnesse, I meane the holy Ghoste, come forth vpon all the members of Christe, and they also in him, and through him are made Christs (that is to say) the annoynted of the Lord. For of his fulnes haue all we receiued euen grace for grace. And whosoeuer beleeueth on him (as saith the holy scripture) flouds of liuing water shall flowe out of his belly. As I am of this Christ called a christian: so doe I beleeue, that this Christ hath annoynted me with his holy spirit, & therewith also sealed me vp vnto euerlasting life. For they that are led with the spirit of God, are the sonnes of God. For the same spirite

Esay 45. Acts 4. Ierem. 17

Psal. 70

Christ.

Iohn 3 Psal 45

Iohn 1 Iohn 7

Rom, 8.

certi-

certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are wee also heires, the heires I meane of God, and fellow heires with Christ of eternall glorie.

Furthermore, I beleeue that Iesus Christ the onely begotten Sonne of God, is called our Lord, not onely because he is Lord of all thinges, in almuch as hee is God, and hath al thinges in subiection vnto him by the right of his diuine nature, but also because hee is the Lorde, Ruler and gouernour of all the Elect and chosen people of God, and mightely deliuereth them from the power, violence and tyrannie of Sathan, sinne and death, by this meanes making them his owne and peculiar people, and continually defendeth and preserueth them against all euills and perrils: whereinto they should dayly fall through the deceitfull subtelties of Sathan, the vaine perswasions of the world, and the poysonfull intisements of the flesh, if by the mightie power of him they were not preserued: for although there bee
1 Cor 8 many lords, yet haue we but one Lord, euen Iesus Christ, by whome are all things, and we by him. And this Iesus Christ the onely begotten sonne of God, I faithfully beleeue to be my Lorde, my protectour, my mightie
Rom 8 shielde, buckler and defender, and that hee
Rom. 5. hath deliuered me from the tyrannie of Sathan, from the lawe of sinne and death, and brought me in, through faith into this grace wherein I stand and reioyce in hope of the glory of God.

Moreouer, I vnfainedly beleeue with my heart

heart, and freely confesse with my mouth, that this Jesus Christe the onely begotten sonne of God, is also very true & natural man of the same flesh and blood with vs, and like vnto vs in all points, sinne alone except. And he became man not after the maner of other men: but by the wonderfull operation, and above naturall working of Gods holy spirit. For he was conceiued of the holy ghost, and borne of the Virgin Marie. That which was conceiued in her, was not of man, but it came of the holy ghoste: for the holy ghoste came vpon that godly maide, and the power of the hiest ouershadowed her, and so conceiued hée and brought forth Christe her true & natural Son, a pure and vndefiled Virgin before the birth, in the birth & after the birth. It was necessarie that Jesus Christ, should be so both conceiued and borne, that by this his pure and cleane birth, hee might wash and put away the corruption and filthinesse of our nature, which was distained in the fall and sinne of Adam. For it was not conuenient, that hee which was come to purge the world from all sinne, should in any point be spotted with sinne, but that both his conception and nattuitie should bee so pure and without blemish, that by the purenes thereof, the filthinesse and corruption of our conception and nattuitie might bee put away. For of the vncleane, who can be clensed. All we be vncleane in Adam both cõcerning our conception and birth. for after that God had made man like vnto his own similitude and image, he placed him in Paradise, and gaue him

Of christs humanitie.

Heb. 4
Esay. 7

Math. 1.

Luke 1

Psal. 51
Rom. 5.

Ephes. 2

Iob. 2.
Ephes. 3
Psal 51

Ephes. 2

Gen. 1
Gen. 2

him libertie to eate of all the fruites in the garden of pleasure, except the tree of know-
Gen. 3 ledge of good and euill. But man disobeyed the Lord his God, and transgressed his holy
Rom. 5 commandement. Through the which disobedience
Ephes. 2 & transgression of Gods holy commandement, sinne, curse, and death came ouer all mankind, so that now in Adam, so many as are borne after the common course of nature, are begotten, conceiued and borne in sinne. They are the children of wrath and
Iohn. 3. defiled with all vncleannesse, both bodily &
psal. 50 ghostly. Now when there was no helpe nor
Gen. 7. comfort for man, whereby hee might bee redeemed out of Sathans power, and deliuered from his intollerable miseries, wherewith hee was too much wretchedly wrapped and brought into slauerie (for now man with all his thoughtes, imaginations, deuises, wordes, deedes, enterprises &c. is become through the sinne of Adam, wicked, vnpure, filthie and sinfull) then God that mercifull father, had pitie vpon mankinde, and promised them a seede, euen Iesus Christ his onely
Gen. 3 begotten sonne, which should treade downe the heade of the Serpent, ouercome the deuill with all his power, and restore vs to life againe. And likewise as God is righteous in all his waies, & holie in all his workes, and true and faithfull in all his wordes: euen
Psal. 2 so hath he kept all his promises truely. For
Psal. 145. when the time was full come, hee sent his
Titus 1. onely begotten and dearely beloued sonne into
Gal. 4 the wombe of the Virgin Marie: where and of whome, through the working of the holy

Ghost

Ghoſt, hee became fleſh, that is to ſay, true and naturall man, as the Scripture witneſſeth, ſaying: The Worde became fleſh, and dwelt among vs, and wee ſaw his glorie, as the glorie of the onely begotten Sonne of the Father, full of grace and veritie. Hee brought not his bodie with him from Heauen (as the Anabaptiſts affirm) But as he receiued all his diuine nature and ſubſtance of God the Father alone: euen ſo likewiſe did he take all his humane nature and ſubſtance of the pure Virgin Marie alone, through the wonderfull operation of the Spirit of God, as S. Paul ſaith. He was borne of the ſeede of Dauid after the fleſh. Againe he ſaith: Hee that ſanctifieth, and they which are ſanctified, are all one. For which cauſes, hee is not aſhamed to call them brethren, ſaying: I will declare thy Name to my brethren, & in the middeſt of the Congregation, will I praiſe thee. And againe, I will put my truſt in him. And againe, Beholde, here am I, and the Children which God hath giuen mee. For as much therefore as the Children wer partakers of fleſh and blood, hee alſo himſelfe likewiſe toke part with them, for to put downe (through death) him that had Lordſhip ouer death, that is to ſaye, the Deuill, and that hee might deliuer them, which through feare of death, were all their lifetime in danger of bondage. For hee in no condition taketh on him the Angels, but the ſeede of Abraham taketh hee on him: wherefore in all things it became him to bee made like vnto his brethren, that hee might bee

Math. 3.

Rom. 1

pſal. 22

Psal. 51 merciſull, and a faithfull hie Priest in things concerning GOD, for to purge the peoples sins, &c. This onely begotten Sonne of God by taking flesh of the Virgin Marie, became like vnto vs in all things, sin alone except. I beleeue that by his pure conception and vn-
Iohn 3. defiled nativitie, my conception & my birth which comming from Adam, was altogether vnpure and defiled, is clensed, and that no parte of that sinfull birth is imputed vnto mee, but that through faith in this most
Rom, 8 blessed seede of the Virgine, I am borne anew, and begotten of God, so that he is my Father, and I am his sonne, and therefore inheritour also of his Heauenly Kingdome. Furthermore, I vnfainedlie beleeue with my heart, & freely confesse with my mouth, that this seede of the woman, Iesus Christ at the Commandement & will of his Heauenly father (which from euerlasting, by his godly prouidence, ordained his onely begotten Son to bee a sacrifice for the sinnes of his people, that through his onely oblation, they might for euer and euer be saued) suffered many grieuous paines on his body, vnder the Heathen ruler Pontius Pilate, and that hee was crucified, died, and was buried. All these bitter paines and grieuous torments, hee suffered, not for himselfe, but for vs, for our iniquities, sins and wickednes, that he might
Esay 53 reconcile vs vnto God the father. His paine satisfied for the paines due vnto vs for our faults, as the Prophet saith: He onely hath taken on him our infirmities, and borne our paines. He was wounded for our offences, &

smit

smitten for our wickednesse. For the chastise
ment of our peace was laid vpō him, & with
his stripes are we healed. As for vs, we haue
gone all astray (like shēpe) euery one hath
turned his owne way. But the Lord God
hath heaped together vpon him the iniquity
of all. He was cut off from the ground of the
liuing, which punishment did come vpō him
for the transgression of my people (saith God)
which indēde had deserued that punish-
ment. He was crucified and nayled on the
Crosse, that by the sufferance of his flesh, he
might put away the cause of hatred, euen the
Law of Commandements contained in the
law written, and so win vs againe vnto the
fauour of God. For it pleased the father that
in him should all fulnesse dwell, and by him
to reconcile all things vnto himselfe, and to
set at peace by him through the blood of his
Crosse, both things in heauen, and things in Col. 1.
earth. His blessed body crucified, and nayled
to the Crosse, buffeted, beaten and scourged,
was a sweet-smelling Sacrifice, and a right
deare offering vnto God the father sufficiēt
enough, and able to the vtterm ste, to put
away all the sinnes of the faithfull, and all Ephes. 5
the paines due for the same. It satisfied at
the full the justice of God, and appeased his
wath, stirred vp through sin, against the po-
sterity of Adam, and made God of an angry
Lord and righteous iudge, a most mercifull
father and gentle Sauior. Neither nēde the
faithfull go for saluation vnto Massemōgers
vnto Justiciaries, vnto Monkish hypocrites,
nor yet vnto Saints. The sacrifice of Christs

bodie, which hee himselfe that euerlasting Priest offered on the altar of the Crosse to God the Father, is a plenteous, full, perfect & sufficient satisfaction for the sins of the whole world, if they repent, beleeue and amend, we nede no such daylie sacrifices, as the Papists heretofore for lukers sake haue deuised. As Christ Jesus is an euerlasting Bishop, so abideth his sacrifice which he once for all offered on the crosse, of full vertue, power, might and strength, euen vnto the end of the world. Jesus Christ yesterday, and to day, and the same continueth for euer. Forasmuch therefore as Christ endureth for euer, and hath an euerlasting Priesthood, hee is able also euer to saue them to the vttermost, and vnto the full, that come vnto God by him, seeing hee euer liueth to make intercession for vs. For hee is not entered into the holy places that are made with hands, (which are similitudes of true things) but is entered into very heauen for to appeare nowe in the sight of God for vs, and not to offer himselfe often, as the hie Priest entereth into the holy place euery yeere with strange blood, for then must he haue often suffered since the Worlde began. But nowe in the ende of the world hath he appeared once to put sinne to flight by the offering vp of himselfe. And as it is appointed vnto all men, that they shall once die, and then commeth the iudgement, euen so Christ was once offered to take awaye the sinnes of manie, and vnto them that look for him, shall hee appeare againe without sinne vnto saluation. Wee are sanctified

Heb. 9.

Heb. 13.

Heb. 9

and

and made holy by the offering of Jesus Christs bodie done once for all. With one onely oblation, hath Christ Jesus made perfite for euermore them that are sanctified. Adieu therefore, to all newe counterfait and strange sacrifices, deuised for lukers sake, by the craftie conueyance of man, through the subtill suggestion of the Sathan. Let the faithfull people of God, embrace that Sacrifice, that offering of Christes blessed body, which he himselfe offered vnto God the Father, on the Altar of the Crosse once for all, for the sinnes of the Worlde. Let them cleaue and stick vnto that. Let them repose their whole affiance, and put all trust in that sweet smelling Sacrifice, and say with the holy Apostle. God forbid that I should reioyce in any thing, but in the Crosse, Passion, and death of our Lord Jesus Christ. So may they be sure neuer to perish: but to haue euerlasting life. Againe. This Jesus Christ the Sonne of God, and the Sonne also of the glorious Virgine, after that hee had suffered many bitter paines, and grieuous torments, hanging vpon the Crosse, died the death of the body and was buried. I beleeue that Christ by his death hath conquered, vanquished, subdued and ouercome him that had Lord-ship ouer death, that is to say, the Deuill, that hee might deliuer them which through feare of death, were al their lifetime subdued vnto bondage. Yea, by his death, Sathans power is so broken, & the violence of death so weakned, that wee may bee bolde to say. Death is swallowed vp into victorie,

Heb. 10

Galat. 6.

Heb. 2

2. Cor. 15

Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne. The strength of sinne is the Law. But thankes be vnto God, which hath given vs victorie through our Lord Iesus Christ. Christ after the death of his body, went downe in his soule to Hell, as clearely appeareth by the Scriptures, not that hee should there suffer more paines (which had already on the Crosse suffered to the vttermost, and done whatsoeuer was needefull for our redemption) but to breake the pryde of Sathan, and to destroy the furie of the hellish powers, against the chosen people of God, that all the faithfull thereby might bee deliuered from Death and Hell: and triumphantly saye with the Prophet: O Death I will be thy death: O Hell, I will be thy destruction: and likewise, as Christ died for our sinnes, so I vnfainedly beleeue with my heart, and freely confesse with my mouth, that he rose againe the third day, through the power of his Father, for our iustification, according to the Scriptures. And by this his resurrection & life, hee hath not onely shewed himselfe a glorious and triumphant Conquerour ouer Sathan, Death, and Hell, but he hath also brought life and immortalitie vnto light, and assured vs of the resurrection of our bodies, that as he is risen from dead, so likewise shall wee with our bodies ryse againe out of the Earth at the last day. And therefore is he called the first fruites of them that are fallen asleepe. Moreouer, I vnfainedly beleeue with my heart, and freely confesse

Of christs going downe to Hell.
Psal. 15
Acts 2

Ose 13

Of christs resurrecti on.
Rom. 4.
Psal. 3

Of christs ascension.

fesse with my mouth, that as Jesus Christ the Sonne of GOD, and the Sonne of the Virgine Marie, shewed himselfe ostentimes after his resurrection vnto his Disciples: Matt. 16
So likewise, hee ascended into Heauen in their presence, perfect GOD and perfect Rom. 8
Man: and sitteth at the right hand of GOD the Father Almightie, aboue all rule, power, might, and dominion, and aboue all that may be named, not onely in this Worlde, but also in the Worlde to come. For GOD the Father hath put all things vnder his feet Col. 2
and hath made him aboue all things, and the head of the Congregation, which is his body, & the fulnes of him that filled all in all. All power is giuen vnto him, both in Heauen & earth. He is a Lord aboue all Lordes, and Apoc. 19.
a King aboue all kings. Yea, he is an almighty GOD with his Father, of the same Maiestie, might, power, and glorie, and notwithstanding, in asmuch as hee is man, he is also our intercessour, mediatour and aduocate. For he is not gone vp into Heauen to be an idle gaser, nor neglect his church, but to pray for the faithful to make intercession for them vnto God the father, to be our mediator and aduocate, and to appease the wrath of God Rom. 8
the Father, if at any time through sinne, it wareth hote against vs, and to win vs vnto his fauour, and to keepe vs in the same vnto the end. We neede not seeke helpe of other, neither yet call on the Saintes departed, that they may pray for vs, and plead our 1 Iohn. 2.
cause before God. The man Christ Jesus a- Rom. 8
lone which gaue himselfe a ransome for all

men

Christ a sufficient mediator & intercessor.

men is our sufficient Mediatour, Aduocate and intercessour, as the holy Scripture teacheth in diuers places. Wholsoeuer therefore refuseth to pray vnto this man Christ Iesus, to be his Mediatour and Aduocat vnto God the Father: And flyeth vnto other, without all doubt hee is an enemie vnto Christ, and to the vttermost of his power, he laboureth to make Christ (as they vse to say) Jack out-of-office. For since the time of his ascension, his principall office is to be our intercessor, Mediator, & Aduocate. He ascended also into Heauen, to lead captiuitie captiue, and to giue gifts vnto men. Sathan, that olde enemie of mankinde, had taken vs captiue, made vs his bond-slaues through sinne, caryed vs away through his craft and subtiltie from the Lord our God, & brought vs into his kingdome of darknesse, which is the dreadfull kingdome of sinne, death and hell. Thus were we in great miserie, and should foreuer haue bene damned, if wee had not bene holpen by some other meanes, then wee with all our wittes could deuise:

Psal. 68

Apoc. 5.

Therefore, euen of verie pittie, and tender compassion came One which is much stronger then Sathan, euen Christ that mightie Lyon of the tribe of Iuda, a right conquerour, a strong Sampson, a valiant subduer of death, sinne and hell, a puissant vanquisher of Sathan, &c. He is a King of glory, mightilie brast into Sathans kingdome, brake open the gates of Hell, tooke the Prince of darknesse, bound him, tooke him prisoner, made him his bonde-slaue, destroyed his

his empire, ledde away his prisoners, bringing them againe into most ioyfull and blessed libertie: so that all they which beleeue in this most mighty Emperour and valiant Conquerour Christe Iesus, are delivered from the tyrannie of Sathan, and from the power of sinne, Death, and Hell. There is no damnation now vnto them which are ingrafted in Christ Iesus. Sathan, sinne death and Hell, with all the infernall armie, cannot hurt the Elect and chosen people of God. Who shall laye any thing to the charge of Gods chosen. It is God that iustifieth, who is he that can condemne? It is Christ which died, yea rather which is risen againe, which is also on the right hand of God and maketh intercession for vs. Who shall then separate vs from the loue of God? &c. and as Christ by his most glorious and triumphant ascension, hath led captiuitie captiue, so likewise hath he giuen gifts vnto men, euen that holy ghost, that spirite of trueth, that comfortour which worketh in the harts of the faithfull, new motions and spirituall effects, faith hope, loue, feare, humilitie, modestie, meknes patience, long suffering, ioy, peace, quietnesse of conscience, temperance, goodnesse, mercy, &c. It mortifieth the olde man, & quickneth the newe man, which is renued vnto that knowledge and image of him that made him, which after God is shapen in righteousnes and true holynesse.

Iohn .3
Iob 15
Rom.10
Rom.88
Psal.68
Ephes. 4
Iob 14
Iohn 15.
Galat. 5
Rom.8
Col.3
Ephes.4

Againe, Christ ascending vp into Heauen by the power of his Godhead hath prepared in the kingdome of his Father, euerlasting

and

and ioyfull dwelling places, for so many as
Iohn 41 beléeue in him, as hee himselfe witnesseth, saying, I goe to prepare a place for you, and I will come againe vnto you, and take you vnto my selfe, that where I am, ye may also be. He hath also ascertained vs of our ascension, and going vp into heauen not onely in soule, but also in bodie. Hée corporally is risen againe, and gone before into the glorious kingdome of his Father, to declare that we also after the generall resurrection shall both bodie and soule be caried into Heauen. The members must néedes be like the head. Christ our heade is risen againe, therefore shal we his members rise againe. Christ our head is ascended and gone vp vnto heauen both body and soule, therefore shall wee his members ascend and goe vp into Heauen both bodie and soule also. Christ our head was taken vp into Heauen in a cloude both body and soule, therefore shall wée his members also be taken vp in a cloud to méete the Lord, and so shall wee both body and soule dwell with the Lord Christ our head for euer and euer, as the holy Apostle testifieth, say-
1 Thes. 4 ing. If we beléeue that Iesus died, and rose againe: euen so them which slépe by Iesus, God will bring againe with him. For this
2 Cor. 5 say we vnto you, in the worde of the Lorde, that we which shall liue, and shall remaine in the comming of the Lord, shall not come
Matth. 24 yet they which slépe. For the Lord himselfe shall descend from Heauen with a shout, and the voyce of the Archangel and Trumpet of
Dan. 12 God. And the dead in Christ shall rise first

then

then wee which shall liue (euen wee which shall remaine) shall be caught vp with them in the cloudes to meete the Lorde in the aire. And so shall we euer be with the Lord.

Finally, I vnfainedly beleeue with my hart and freely confesse with my mouth, that as the Lorde Christe is ascended vp into Heauen: so shal he come againe frō Heauen with power & much glorie, nobly companied with thousandes of blessed Angels, and heauenly Saints for to iudge the quicke and the dead, the faithfull and vnfaithfull, & to giue euery man his reward according to that hee hath done, whether it be good or bad. And when he thus gloriously shall come vnto the Iudgement, all that are in the graues shall heare his voyce, and shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. The faithfull shall goe vnto Eternall life, the vnfaithfull vnto euerlasting damnation. Euery man shall be reward according vnto his deedes, that is to say, praise, honour and immortalitie to them which continue in good doing, and seeke immortalitie. But vnto them that are rebels and that doe not obey the trueth, but follow vnrighteousnes, shall come indignation and wrath, tribulation and anguish, vpon the soule of euery man that doth euill.

Of christs comming vnto the iudgement. Acts 1

Ep. Iud. Apoc. 1 Acts 10 2 Cor. 5 Matth. 25 Dan. 12 Rom. 2

Now haue you heard also my faith concerning Iesus Christ, God and man. And I beleeue all thinges that I haue spoken, to be vndoubtedly true: and am fully perswaded that Iesus Christe my Lorde and

Sau-

Sauiour, wrought all thinges that euer hee did in his humanitie, for me and my saluation, to saue me, to reconcile me vnto God the Father, to make me an inheritour of Euerlasting glorie, he came downe from heauen, was incarnat by the holy ghost, and borne of the Virgin Marie. Yea he suffered, was crucified, died, went downe to Hell, rose againe the thirde daye from the dead, ascended vnto heauen, & shall come againe into iudgement for me, for my sake, for my glorie and saluation. Thus haue ye heard my faith concerning God the Father, and God the Sonne, which is also man, receiuing also his humaine nature of the glorious Virgin Marie,

Rom. 10. Iohn 15

Euseb. Whosoeuer this beleeueth and confesseth of God the Father, & of his Sonne Christ, the same can neuer perish. For as our Sauiour Christ saide vnto God the Father in his prayer. This is euerlasting life, euen to know thee, the alone true God and whom thou hes sent Iesus Christ.

Sap. 15

Christ. The wise man also saith. To know thee (O God) is perfect righteousnesse. God saith by the Prophet. Yea to know thy righteousnes and power, is the roote of Immortalitie.

Esd. 15

Theoph. By the knowledge of him which is my righteous seruant, he shall iustifie the multitude.

Phil. God grant vs the true knowledge of his Sonne Christ, so wee may be sure to bee iustified, saued and glorified.

Epaph Amen. But now heare also my faith concerning the thirde person in the Deitie, which

which is the holy Ghost.

Christ. We heare you gladly.

Epaph. I vnfainedly beleeue with my heart, & freely confesse with my mouth, that the holy Ghost is one and equall God in glory, maiestie, power, and might, with the Father & the Sonne, proceeding from the Father and the Sonne after an vnknowne and vnexpressable maner. This spirit of God, and God himselfe, is hee by whome God the Father through his Sonne Christe, and in Christ worketh and quickneth all things. All the benefites and graces, which God the father bestoweth vpon vs for Christes sake, this holy Ghost bringeth them vnto vs, and maketh vs new vessels to receiue thē, which otherwise euen of nature, are so fleshly minded, that we perceiue nothing at all of those things which pertaine vnto the spirit of God neither are we able to thinke a good thought of our selues. For this godly spirit worketh in vs newe mottons and new effects, and giueth vs grace both to will and to doe good. Hee is a teacher of all the faithfull, & leadeth them into all trueth. He is a comforter of weake and sorrowfull mindes. Hee kéepeth the true Christians vnmoueable in one faith and openeth their senses to vnderstand the mysteries of God aright. Hee doeth clothe them with his gifts, and giueth to euery one a seuerall gift euen as he will. He is the ruler of the Christian congregation. He is the annoyntment wherewith all the faithfull are annoynted, and therefore are called the annoynted of the Lord. He is giuen vnto the faith-

Of God the holy Ghost.

Gen. 1
Psal. 15
Matth. 3
Iohn 1.
Matth. 28
Ioh. 15. 16
1 Iohn 5.
Iohn 3
1. Cor. 2.
2 Cor. 4
Gal. 5
Phil. 2
Ioh. 14. 15 & 16
2 Cor. 12
Acts 10
1 Iohn 2
Psal. 104
Ephes. 1

faithful to be the earnest of their inheritance for the recouering of the purchased possession vnto the praise of his glorie. He with his godly breath quickneth, maketh aliue and conserueth all things. He of carnall, maketh vs spirituall, of worldly godly: of wicked, blessed: of the bondslaues of Sathan, the dearly beloued sonnes of God: of sinful sinks, his owne most pleasant and holy temple: of cruell, meeke: of proude, humble: of malicious, charitable: of contentious, quiet: of couetous, liberall: of hard hearted, meeke spirited: of froward, gentle: of stubburne, obedient: of dissolute, temperat & sober: of false, true: of foolish, wise: of idle, godly occupied: of vnchast, pure & cleane: of the haters of God, the friends of God: of the louers of pleasures the louers of godlines: to the end he maketh vs of earthly, heauenly. Whatsoeuer goodnes we haue, he is alone Author, worker & giuer of the same. Therefore I beleeue and confesse that this holy spirit is one and equal God with the Father, and God the sonne, proceeding from them both With like maiestie, glorie, might and power. I beleeue that this holy Ghost is my comforter, and that he prayeth for me, reigneth me, dwelleth in me, and hath sealed me vnto euerlasting glorie. Now haue ye heard my faith & my beliefe in the Father & in the son. & in the holy Ghoste, which is in. I beleeue & confes to be one God, whose seat the heauen is, & whose footstoole is the earth. He is an euerlasting & almighty God which alone is to be honored & serued in spirit & truth. For he alone can help vs, forasmuch

Esay 66
Acts 7
Psal. 147
Deut. 6
Iohn. 4
Esay 44

as

as he is almightie, and wil helpe vs, because he is mercifull. true and faithfull, yea & that not for our righteousnes, but for his Names sake, To this one true, liuing, euerlasting, immortall, inuisible, and alone wise God, king of kings, and Lord of lordes, be all honour and glory worlde without ende. 1 Tim. 1

Phil. Amen.

Epaph. Thou art worthie (O Lorde) to receiue glory and honour, and power, for thou hast created al things, and for thy wils sake, they are and were created. Blessing and glory, and wisedome, and thankes, and honour, and might, be vnto our God for euermore. Apoc. 4 Apoc. 7

Christ. So be it.

Epaph. Simply and plainely haue I here before you all rehearsed my faith, and belief in God, and in the three persons in the Godhead, as I haue heretofore learned it of Gods most holy word.

I confesse that many things mo might be spoken of the wonderfull mysteries of this most blessed and holy Trinity, but they farre excede my vnderstanding, and therefore I dare not meddle with them. For it is written. He that is a searcher of the Maiestie (of God) shall be oppressed of the glorie (thereof) Againe: seeke not out the thinges that are aboue thy capacitie, & search not the ground of such things as are to mightie for thee, but loke what God hath commanded thee, think vpon that alway, and be not curious in many of his workes. For it is not needfull for thee, to see with thine eyes the thinges that are secret. Prou. 25 Eccle. 3

Theoph.

Theoph. The holy Apostle also counselleth vs to be modest and sober, and that we be not curious to search after the knowledge of things which passe our capacitie.

Euseb. The holy Psalmographer seemeth to haue followed this counsell well, which saith on this maner of himselfe. Lord I am not high minded, I haue no proud lookes, I doe not exercise my selfe in great matters which are too hie for me. But I refraine my soule and kepe it lowe, like as a childe that is weaned from his mother: yea my soule is euen as a wained childe. O Israel trust in the Lord from this time forth for euer more.

Phil. Neighbour Epaphroditus there remaine yet behinde moe articles of the Christian faith haue you forgotten them?

Epaph. No good brother Philemon. God forbid I should forget them, For in them (next vnto God) lyeth now my chiefe consolation and comfort. Should I being in this case, forget the holy Congregation of God, which is the company and fellowship of the Saints, & chosen people of God, of whom Christ the Lord is the head ruler and gouernor: should I in this my sickness forget the high and singular benefites of God, which of his own free mercie & meere goodnes, he liberallie giueth to all faithfull penitent sinners, namely remission of sinnes, the resurrection of the body and life euerlasting. God forbid. God forbid. For the remembrance of these things comfort me greatlie. I will therefore (although my winde beginneth to ware short, & it is painfull vnto mee much to speake, declare my faith

faith concerning these Articles.

Euseb. God strengthen you.

Christ. Amen.

Epaph. As I vnfainedly beleeue with my heart, & freely confesse with my mouth, that there is but one God, in whom alone I put all my confidence, trust, and hope of Saluation, and at whose hand onely I looke for all good things, pertaining either vnto the bodie, or vnto the soule: So likewise I both beleeue and confesse, that there is but one holy vniuersall Church or Congregation of the faithful, albeit they be dispersed and scattred abroad throughout the world in diuerse & sundrie places. which are gathered & knit together, through the operation of the holie Ghost, in the vnitie of the Spirit, and ioyned together in one faith, as members of one bodie, whereof Iesus Christ is the Head. This holy Church or Congregation, linked together in the fellowship of the holy Ghost, is a spirituall house, builded of liuing stones, a chosen generation, a royall Priest-hood (to offer vp Spirituall Sacrifices, acceptable to God, by Iesus Christ) an holy Nation: a people which are wonte that they should shewe forth the vertues of him which called them out of darknesse, into his marueilous light. This Church is the Congregation of the liuing God, the piller & ground of truth. This holy companie, are Citizens with the Saints & of the household of God, & are built vpon the foundation of the Apostles & Prophets. Iesus Christ himselfe being the head corner stone. This Church is the spouse of Christ, & know

Rom. 12

1 Tim. 3
Ephes. 3

Cant.6 eth none other husband & Head, but Christ alone. This blessed company, are these sheep
I ohn 10 which gladlie heare the voyce of their shepheard Christ, but they flee from the voyces
Ephes.4 of strangers. And as they are one body, & one
2 Cor.1 spirit. so confesse they one Lord, one faith, one baptisme, one God, and father of al. There is among them no dissension, but they maintaine one trueth, preach one doctrine, speake one thing, are of one minde, and of one meaning. This holy Catholicke Church, or vniuersall congregation, is that holie Citie, that
What the Church is new Ierusalem, which came down from God out of Heauen, prepared as a bride garnished for her husband. And because no man shall doubt of what Church I speake. I confesse that to be the holy Catholicke, and Apostolicke Church, which is the company & fellowship of the Saints, that is to say, of the faithfull, which are sanctified and made holy by the Spirit of God, and by the blood of Christ our Sauiour: which haue the pure
Math 18 worde of GOD truely and sincerely preached, and the Sacraments duely and faithfully ministred among them: which excommunicate all disobedient notable sinners, & receiue into their fellowship, such as vnfainedly repent, and turne from their wickednesse, which studie in all things to please the Lord God, and to liue in all godlinesse and
1 Tim.1 honestie. This Church and companie, Christ
Ephe.5 loued so dearely, that hee gaue himselfe for it to sanctifie it, and cleansed it in the fountaine of water, through the Word, to make
Cant.4 it vnto himselfe a glorious Congregation,

with

without spot or wrinckle, or any such thing but that it should bee holie, and without blame. Who so-euer is in this Church or Congregation, he may bee sure to be saued. But whosoeuer is not in it, he is without all doubt damned: for like as in the time of Noe, no man escaped with his life, but was drowned in the flowd, except hee turned into the Arke of Noe: euen so, whosoeuer is not found in this fellowship or Catholicke Church, agreeing with it in one faith, doctrine hope, loue, and Sacraments, he shall perish and be lost. For without the Church of Christ, there is no saluation, no forgiuenesse of sins, no fauour of GOD, no quietnesse of conscience, no true Gospell or glad tydings of eternall healthy. Therefore, in this holy Church and blessed fellowshippe of the Saincts, and faithfull, I vnfainedlie beleeue with my heart, and freely confesse with my mouth, that there is remission & forgiuenesse of sins, and that without it no sinne is forgiuen, neither is there any hope of saluation. For as it is vnpossible, that a member can liue which is not in the body: so it is vnpossible that any man may liue in his soule, and be released out of death by remission of sinne, which is not a member of the body of Christ. For Christ hath reconciled vs all vnto God his Father in one body. And therefore must all they stand at variance with God, that are no members of this body, of which Christ is the Head, to the which hee giueth saluation. This therefore is a great comfort to the faithfull congregation, that although through

Gen. 7

1 Iohn 16

Ephes. 1
Ephes. 5

infirmitie of nature or otherwise, they doe fall, offend God, and breake the Lords Commandements, yet in this companie there is remission and forgiuenesse of sinnes, so soone as euer they repent, bee sory for their sinne, and beléeue to haue remission of their sinnes for Christs precious bloods sake. Sinne wee neuer so oft, and neuer so grieuously, yet being members of this holy companie, wee are straightwayes forgiuen and deliuered (à pœna & culpa), from the paine & the fault, so soone as wee turne vnto the Lorde our God. And these our sinnes bee not forgiuen of men, but of God alone: neither forgiueth hee part, and reserueth part: but hee forgiueth all, or else none at all. Againe, he forgiueth not the fault, and reserueth the paine, but with the fault he also forgiueth the paine due for the fault, that he may be a whole and perfect Sauiour, as S. John sayeth. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. But if wee confesse our sinnes. God is faithfull and righteous to forgiue vs our sinnes, and to make vs cleane, from all iniquities. And God himselfe sayeth by the Prophet: I will forgiue their misdeedes, and I will neuer remember their sinnes any more. Againe, I am he, yea, I am he alone, which put away the iniquities, yea and that for mine owne sake, and I will remember thy sinnes no more. And King Ezekias in his prayer vnto God, said. It is thou (O Lord) that doest cast all my sinnes behind thy backe. The Prophet Miche also sayeth: Where is there such a God as thou art: that par-

Math. 19
Math. 2.
1 Iohn 1.
Esay 47
Mich 7

pardonest wickednesse, and forgivest the offences of the remnant of thine heritage? hee keepeth not his wrath for ever. And why? his delight is to haue compassion. He shall turne againe, and be mercifull to vs. He shall put downe our wickednesse, and cast all our sinnes into the bottome of the Sea. I faithfullie beleue, that I am a member of Christs Church, and I am also fullie perswaded, that all my sinnes be forgiuen me of the Father, not for my merites which are none: but for Iesus Christes sake, for Christes Merits, Passion, Death and blod-shedding. For grace and trueth came by Iesus Christ, sayeth the holie Euangelist. And I beléeue that God for his Sonnes sake, hath so frælie and wholly forgiuen me all my sins, that he will neuer remember them more, neuer impute them vnto me, nor lay them vnto my charge, but so receiue me into his fauour, as though I had neuer offended him, and make me his sonne and heire of euerlasting glorie. For euerlasting life is the gift of GOD, through Iesus Christ our Lorde, sayeth the Apostle. This is the stay and quietnesse of my conscience at this present. This maketh me not to feare Death, but ioyfully to looke for it, and louinglie to embrace it whensoeuer it commeth. For I wish to be losened from this mortall bodie, and to bee with Christ. My soule hath a feruent desire to God, euen vnto the Lord my God. Deliuer my soule, O Lord out of prison, that I may come vnto thee, and glorifie thy holie Name. For albeit this my weake, feeble.

Iohn 1. Iere. 13. Mich. 7. Psal. 32. Rom. 6. Phil. 3. Psal. 42.

sicke and mortall bodie, shall giue ouer to nature and die, yet I vnfainedlie beleeue with my heart, and freelie confesse with my mouth that at the last day it shall rise again, as the bodies of all other, both men and women, that haue died, shall likewise doe. There shall be a generall resurrection of the flesh. All that are dead shall rise again, some to euerlasting life, and some to euerlasting paine and damnation, as our Sauiour Christ sayeth. The houre shall come in the which, al that are in the Graue, shall heare the voyce of the Sonne of God, and shall come foorth, they that haue done good, vnto the resurrection of life: and they that haue done euil, vnto the resurrection of damnation. Yea, they that shall liue and remaine, vntill the comming of our Lorde and Sauiour Christ Iesus, shall all be changed: yea, and that in a moment, in the twinckling of an eye, by the last Trumpe. For the Trumpe shall blow, and the dead shall rise vncorruptible, & we shal be changed: for this corruptible body, must put on vncorruptibilitie, and this mortall body must put on immortalitie. Therefore I feare nothing at all the putting off of this bodie: For although it sleepeth in the Earth for a time, and according to the ordinance of God be turned into dust: yet shall it awake, and rise againe out of the earth: so that I shall receiue it in a farre better state then euer I had it in this World: euen like vnto the glorious bodie of our Lorde and Sauiour Christ Iesu. Wherefore, I say with the holy man Iob, I beleeue that my redeemer liueth, and

Of the resurrectiō of the body.

Esay 16

Dan. 12

Iohn 5

2. Cor. 5.

Phil. 3.

Iob 9

and that I shal rise out of the earth in the latter day, and that I shalbe clothed again with this skin, & see God my Sauiour in my flesh yea, I my selfe shall beholde him, not with other eyes but with these same eyes. This hope is stedfastlie set in my heart. To ende. I vnfainedly beleeue with my heart, and openly confesse with my mouth, that after my bodie and soule bee vnited and knit together: I with all the faithfull that haue lined from the beginning, vnto the verie ende of the World, shall through the benefite of Christ Jesus, inioy euerlasting life. So many as haue truely beleeued on Christ Jesu shall inioy continuall and blessed peace, glister as the shining of Heauen, be as the Starres world without end: yea, they shalbe cladde with white garments, & haue golden crowns vpon their heads. They shall glorifie God, & doe seruice day and night, before the glorious throne of his Maiestie. They shall see God face to face, and for euer and euer enioye the presence of Gods most excellent Maiestie, and the compante of all the Heauenly Angels, and blessed Saints. Of the ioyes of euerlasting life, which God hath in store for all faithfull beleeuers, can no man either write speake, or thinke at the full, as it is written: The eye hath not seene, and the eare hath not heard, neither haue entred into the heart of man, the things that GOD hath prepared for them that loue him: And this euerlasting life, is the gift of GOD, through Jesus Christ our Lord, to whom be all honour and glorie for euer and euer.

Sap. 3
Math. 21
Apoc. 4
Psal. 48
1 Cor. 13.
1 Cor. 2
Rom. 6

Theoph. Amen.

Epaph. Thus haue I declared before you my faith concerning God and his holy misteries, grounded I trust on the true and vndeceiuable word of God. And I faithfullie beleeue, that God my heauenly Father wil be mercifull vnto me, and forgiue me all my sinnes for Christs sake, and receiue me vnto his heauenly kingdome, and giue mee euerlasting life, which I now most entierlie desire, wish, and long for, counting my self then most happy, when through death I shall take my passage towarde that most glorious and
2. Cor. 5. heauenly kingdome. For I know, and am fullie perswaded, that if my earthly mansion of this dwelling wer once destroied, I should haue a building of God, an habitation not made with handes, but euerlasting in Heauen.

Christ. God giue vs all that Heauenlie mansion.

Euseb. Amen.

Epaph. Well, come thou hither myne owne deare Wife, let me kisse thee, & bid thee
Wife. farewell. God keepe thee and defend thee.
Children Come yee hither also my most sweete Children, that I may kisse you also before I die, see yee forget not those myne exhortations, that I made vnto you, but locke them vp in the Chest of your hearts. God blesse you, and sende you prosperous dayes on the Earth. God giue you his Spirit, that ye may liue in his faith, feare and loue, and serue him in holinesse and righteousnes all the dates of your
Luke 1 life. Yee my seruants draw nere, giue mee

your

your hands. Farewel. God make you his ser-
uants, and send you obedient harts vnto his
holy and blessed Law, Weepe not for mee,
but pray for mee, that the will of God may
be done in mee, and that I may both pati-
ently and thankefully abide the good plea-
sure of God. I trust we shall haue a joyfull
meeting againe together in the kingdome of
our heauenly father, where we shall reigne
one with another, in joye and glorie, worlde 1 Cor. 13
without end, and see the glorious majestie of 1 Iohn 5.
God face to face, vnto our exceeding conso-
lation and comfort. Well, depart in the name
of God, The grace of our Lord Iesus Christ,
the loue of God, and the fellowshippe of the
holy ghost be with you all.

Phil. Amen. Now good brother Epaphrodi-
tus, how doe you?

Epaph. The spirit is willing and ready, Matth. 28
but the flesh is weake.

Christ. I pray you sir, bee on good com-
fort.

Epaph. The Lorde is my comfort, hee full
gratiously dealeth with me.

Euseb. Doe you lacke any thing, Sir?

Epaph. Nothing but strength from aboue, Mat. 6
that I may patiently abide and suffer the
good pleasure of God. Thy will be done O
heauenly father in earth as it is in Heauen.
Let me lye somewhat higher with my head.
I thanke you, it is well: a litle thing God
knoweth disquieteth this my sicke & weake
body. I trust that within few houres it shalbe
past all sickneesse, and miserie. and shall both
quietly and sweetly sleepe in the heart of the
earth,

earth, vntill the great day of the generall resurrection. In the meane season shall my soule be in glorie with Christe and joyfully
Iob 18. behold the gratious Majestie of God. I will
Phil. 1 cease talking for a litle while with you, & fall
1 Ioh. 3 to communication with my Lord God in my heart. I pray you pray for mée, that I may continue faithfull vnto the ende. For it is written, Bee faithfull vnto the death, and I will giue thée the crowne of life.

Phil. Neighbours, come aside a litle while, and let vs with feruent hearts fall to prayer.

Christ. Most gladly.

Phil. Lord heare our prayers.

Euseb. And let our crie come vnto thée.

Phil. Saue this thy seruant, O Lord thou Father of mercies, and God of all consolation.

Christ. And so worke in him by thy blessed
Psal. 19. spirite, that hee may put his whole trust in thée.

Phil. Send him present helpe from thy holy place.

Theoph. And euermore mightely defend him against Sathan, sinne, desperation, death and hell.

Phil. Let his enemie the deuill haue none
Psal. 89 aduantage of him.

Euseb. Nor the wicked approche to hurte him.

Psal. 63 *Phil.* Be vnto him (O Lord) a strong tower, a mightie castle, and sure fortresse.

Christ. To defend him from the face of his enemie,

Phil.

Phil. O Lord heare our prayers.

Euseb. And let our crie come vnto thée.

Phil. O Lorde loke downe from heauen, beholde, visite and relieue this thy seruant. Loke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thée defende him from the danger of the enemie, and kéepe him in perpetuall peace and safety through Iesus Christ our Lord.

Theoph. Amen.

Phil. Heare vs almighty and most mercifull God & Sauiour, extend thy accustomed goodnes to this thy seruant, which is grieued with sicknes, visit him (O Lord) as thou didst visit Peters wiues mother and the Captains seruant. Restore vnto this sicke person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull life is ended, hee may dwell with thée in life euerlasting. Matth. 8

Christ. Amen.

Phil. Arise and let vs goe againe vnto our sicke brother. Nowe neighbour Epaphrod, how do you? Reioyce I pray you in the Lord & beare this crosse which God hath now laid vpon you, both patiently and thankefully.

Epaph. If I haue heretofore beene glad to receiue health at the Lordes hande, why should not I also nowe take in good worth this his most gentle and louing visitation, the Lord gaue me health, and the Lord hath taken it away againe. It hath chanced vnto me as the Lords pleasure is. Blessed be the name of the Lord. Iob 1 Iob 1

Theoph. This comforteth vs greatly, to

heare

heare so good and godly words procéede out of your mouth. For of the abounndance of the heart the mouth speaketh (saith our Saniour Christ) A good man out of the good treasure of his heart bringeth forth good things.

Matth. 12

Epaph. No man is good but God alone. Wee are all vncleane and vnprofitable seruants. If wée haue any goodnesse, It is of God: as blessed Iames sayeth. Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, that hee which reioyceth, should reioyce in the Lord.

Iames 1
Iohn 6.
Matth. 19
Luke 17 &
Esay 64

Christ Nowe good Neighbour, howe féele ye your selfe?

Epaph. O brother Christopher, I perceiue there is no other way, with me, but one, euen to depart from this life.

Phil. Let it neuer grieue you, most gentle neighbour, to giue ouer to nature, and to depart from this worlde, at the calling of God. There is a time to be borne, and a time to die. We must be as well content to die as we were to liue, and as well pleased to leaue the world, as we were to come into it. Wée are mortall, wée therefore must néedes die. Let vs not beare heauily that necessitie imporeth. God created vs that we should once die, let vs not therefore repugne and striue against the good pleasure of God. There shal none other thing chance vnto vs by death, then that hath héeretofore chaunced vnto our predecessours, and shall likewise chance vnto our posteritie. Who hath liued, that hath not died? Who doeth nowe, or shall liue,

line, that shall not also taste death? One and the same way must néedes be troden of all Adams posteritie. There is no meane to escape. Adam sinned and became mortall. All we haue sinned also in Adam. Therefore all wee are made in him mortall, and subject vnto death. As by one man (saith S. Paul) sinne entered into the worlde, and death by the meanes of sinne: euen so death went ouer all men, in so much as all wee haue sinned. The reward of sinne is death. God indéede created man at the beginning to bée immortall, and not to be destroyed by death, yea, rather the Image of his owne likenes made hee him, neuertheless through enuie of the Deuill came death into the worlde. The history of Adams fall is knowen, in whome wee also fell. Since that time, hée and all his posteritie haue beene mortall, haue died and shall die. Wee all are nowe flesh, earth, dust, and ashes, so sone as wée bee borne, so sone beginne wée to die. Psal. 89 Iob 5 Gen. 3

This our life is nothing else, but a verie passage vnto death: noble and base, poore and rich: faire and foule, well fauoured, and ill fauoured, mightie & weake, wise and foolish, fortunate and wretched ruler & subject, faithfull and vnfaithfull, Christian and Painim, olde and young. Man, Woman, and childe, euery bodily creature that liueth on the face of the earth shall die, whether the life be short or long, the ende of it is death. All the holy Patriarkes, iudges, kings, Priests, Prophets, and all other which liued before the comming of Christe, died. Iohn Baptist,

Christes

Christs mother & all the disciples of Christ died. Yea, Christ himselfe, although most innocent, and without al sin, after he was once clad with our flesh, and had taken on him our nature, became mortall, and to pay our raunsome vnto God the father, and to set vs againe at liberty, he suffered death, euen the death of the Crosse. Is the seruant greater then the Lorde, or the Disciple aboue his master. Our God hath troden the way afore vs, and shall we his seruants refuse to follow him? Our Master hath giuen vs example to die, and shall wee his Disciples disdaine to practise the like? If death had beene caste only vpon our backs which liue in this age, so might the burthen haue beene thought vnrighteous and intollerable, but forasmuch as our auncestours haue already tasted of death, & are gone, why should we that nowe liue, beare so impatiently this common chance? On this condition came we all into the worlde, that wee should leaue it againe. For wee bee here but strangers and sojourners, as were al our fathers. Our dayes on the earth also are but as a shadowe, and there is none abiding. Our daies passe away swiftly, & we are gone. The dayes of a man are the dayes of an hireling, yea, winde and nothing. Man is like vnto vanitie, and his dais passe away like a shadow, where is there any man that liueth and shall not see death. Man that is borne of a woman hath but a shorte time to liue, and yet the time that he liueth, he is full of miserie. He commeth vp & is cut down like a flowr. He fleeth as it were

a sha-

a shadow, and neuer continueth in one state here haue we no continuing citie, but wee seeke one to come. It is appointed of God, that all men shall once die. For what is our life? It is euen a vapour that appeareth for a litle time, and then vanisheth away as Iob saith. My dayes are more swift then a runner, yea, they passe away as the shippes that be gone vnder sayle, and as the Eagle that flyeth to the praye. Seeing it is Gods will, pleasure and ordinance that wee should die: why doe wee which dayly pray in this maner (Thy will be done in earth as it is in heauen) shew our selues vnwilling to haue the thing chaunce vnto vs, for the which we haue so often times prayed? It is naturall to die, why then labour wee to degenerate and grow out of kinde? Our auncestors, the most holy, and most perfite, haue died: why disdaine wee then to followe their steps? It is highly for our profit: why are we then enemies to our selues? Wee cannot cease to sinne, except we die: why doe wee not then haste to flye from so great an euill? Wee shall neuer come vnto the true life, where felicitie both joyfull and eternall is, except wee die: why then make wee so little hede to haste thither, where so many good things shal be giuen vs? we shal neuer haue the fruition of Gods Maiestie, and the blessed companie of the heauenly spirits, except we die: why then doe wee not pray dayly vnto the Lorde our God, to deliuer vs from the stinking sincke of euils (I meane this world) that wee may come & enjoy his most glorious

Heb. 13
Iames 4
Iob 9

Mat. 6

glorious presence? The verie heathen, which knew not God aright, but onely dreamed of the immortalitie of the soule, and looked for a better life after this, they knewe not what, feared not death, but wished death, and died both valiantly & joyfully, and shall we being christians which know God, & his holy word, & vnto whome so much comfort, hope and everlasting life is promised, refuse gladly and willingly to die? what a saying of an Ethnik is this? O immortal God, how is that pleasāt & joyfull journey to be wished for, which being once done and past, there remaineth no sorrow, no care, no penfiuenes. Again, O that goodly and pleasant day, when it shall be my chance to leaue this filthie and troublesome worlde, & come to their company, that inhabit the heauens. If God would suffer me, that I being of this age, might become an infant & sucking childe againe, I would vtterly refuse it, neither would I by any meanes, call the race that I haue run, back againe, that I might againe be yong. For what pleasure & commoditie hath this life? yea, rather what displeasure, incommoditie paine, trauel, and trouble hath it not? but let it be granted that it hath pleasure. Certes yet hath it either satietie or measure: And nature in this worlde hath giuen vs a place to tary in for a while, but not to dwell & continue in it. The heathē writters in their monumentes, call death a changing for a better life, a quiet slæpe, a remouing frō mortality vnto immortality, frō trouble vnto quietnesse, from the shadow of a life, vnto a verie & vncounterfait life, frō sorrow

Lib. 1. Quest. Tuscula. Lib. de sen.

sorow vnto ioy, from euill vnto good, an haven of rest, a solace of the minde, & end of all euill & wickednesse, & a beginning of all true ioy, felicitie & pleasure. Of these things may wee easily learne, what opinion the verie heathen conceiued of death, and shal we that professe Christ, know God, beleeue his word, and call our selues dead vnto the world, recount death an euil thing, and be loath to go vnto it, when God calleth vs, as though there were no resurrection of the body, no immortalitie of the soule, no life after this, no fellowship with God, and with the heauenly Spirits? The Iewes also being perswaded of the resurrection of the body, and of the immortalitie of the soule, die ioyfullie & with a lusty courage (which notwithstanding, for their vnbeleefe in Christ, are damned) and shall we which are Christians, tremble and shake at the name of death, as though after our death, we should be in worse case then we be now? when to say the trueth, the faithfull Christians doe then chiefly beginne to liue, when they departe from this worlde. All good men haue euer desired to depart from this vile and wretched life, and to goe vnto that ioyfull and blessed state of immortalitie. Dauid the Princelike Prophet, cryeth out and sayeth: Wo is me, and sorry am I for it, that I must yet longer abide in this World. Againe: Like as the Hart desireth the water brookes, so longeth my soule after thee, O God. My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of the liuing God? Rom. 5 2 Cor. 5 Psal. 102 Psal. 42

Also in an other place he saith, O how amiable are thy dwellings, thou Lord of hosts: Psal. 84. My soule hath a desire and longing to enter into the Courts of the Lord, my heart & my flesh reioyce in the liuing GOD. Blessed are they that dwell in thy house, they shal be alwayes praising thee. One daye in thy Courts, is better then a thousand. &c. I had Psal. 113 rather be a Doore-keeper in the house of my God, then to dwell in the Tents of vngodlinesse. In an other Psalme he prayeth on this maner. Deliuer my soule out of prison, that it may come and praise thy Name. The holy Tobit. 3. man Tobias made his prayer vnto God, and said, O Lord, deale with mee according to thy will, and command my spirit to be receiued in peace: for more expedient were it for mee to die then to liue. How desirous the holy Apostle S. Paul was to goe from Phil. 1 the vale of miserie, vnto the heauenly kingdome, these his wordes declare manifestlie. Luke 2 Christ is to mee Life, and Death is to me aduantage. Againe, I desire to be loosed, and to be with Christ. What shal I speak of that Esay 42 ancient godly Father Simeon, which so soone Esay 46 as he had seene Christ, knowing him to bee Acts 13 the Sauiour of the world, was very desirous to die: And brast out in these words and said, Lord, now lettest thou thy seruant depart in peace, according to thy promise: For mine eyes haue seene thy saluation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glorie of the people of Israell. Of the like affection, with these afore rehearsed, wer

were without all doubt, all godlie persons, from the beginning, then being most ioyfull, when they sawe the time of their departure from this wretched World to bee come: so likewise brother Epaphroditus, ought both yee and wee to reioyce and bee glade when death approacheth, and commeth vpon vs. For then beginneth our felicitie, wealth, quietnesse, safety, ioy, pleasure, comfort, and glory, as the voyce from Heauen said: Blessed are the dead which die in the Lord. For from henceforth the Spirit saieth, that they shall bee at rest from their labours, paines, and trauels. Precious and right deare in the sight of the Lord, is the death of his Saints, saith the Psalmist. The soules of the righteous (saith the Wise man) are in the hande of God, and that paine of death shall not touch them. In the sight of the vnwise they appeare to die, but they are in peace. Let vs not therefore feare death. To the Infidell & vnfaithfull man, death is both fearefull and terrible: but to a faithfull man, it is both pleasant and amiable. Therefore neighbour Epaphroditus, as you haue hitherto in all your wordes, shewed your selfe a faithfull man, & well contented to obey the wil of God, so likewise practise the same now in your workes. If the good pleasure of GOD bee through this sickneſſe, to call you out of this vale of miserie, striue not against the will of GOD, but submit your self to Gods holy working, and doubt nothing, but it shall bee to your great commoditie and singular profite. For all things worke for the best vnto them

Apoc. 14

Psal. 116

Sap. 3

Rom. 8

Ioh. 14 Iohn 11 that loue God. GOD hath appointed the bounds of your life, & beyond that, yee cannot goe. When the twelfth houre commeth then shall yee make an ende. Labour therefore to make such an end, as GOD therewith may bee pleased, seeing you knowe and are fully perswaded, that not an haire doeth

Mat. 10 fall from your head, without the good will of God much lesse, shall your life bee taken

Luke 12 Apoc. 2 psal. 13 away from you, till the verie houre commeth, which God hath appointed, in whose handes onely are the Kayes both of life and death.

Epaph. Death is terrible and fearefull.

Phi. The Wise man saith: O death, how bitter is the remembrance of thee to a man that seeketh rest & comfort in his substance & riches, vnto the man that hath nothing to vexe him: and that hath prosperitie in all things: yea, vnto him that seeth al his mind on bellie cheere. O death, how acceptable and good is thy iudgement vnto the needful, and vnto him whose strength faileth, and that is now in his last age: &c Bee not thou afraide of death, remember them that haue bene before thee, and that come after thee. This is the iudgement of the Lorde ouer all flesh. And why wouldest thou be against this pleasure of the highest: &c. To the vnfaithfull death indeed is terrible and fearefull. For then beginne their sorrowes and miseries, their plagues and torments, as wee may see in the Historie of the Rich man. But to the faithfull and true beleeuing, death is pleasant and amiable. As it is written: Precious

Ecclef. 41 Remedies against the feare of death.

in the sight of the Lord is the death of his Saints. For then ceale al their miseries and trauels, and beginne their ioyes and pleasures. Whosoeuer is a true Christian, & fixeth the eyes of his mind through true faith, on the death of Christ, he shall not greatly be afraid of death, but he shall rather triumph ouer death, & with a lustie courage say thus vnto death: O Death, I will bee thy death. For Death is swallowed vp into victorie, through Iesus Christ our Lord. The sting of Death, can now no more hurt the faithfull: As our Sauiour Christ testifieth: Verily, verily, I say vnto you: Hee that heareth my worde, and beleeueth on him that sent mee, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life. Againe: Verily, verily, I say vnto you, hee that putteth his trust in me, hath euerlasting life. I am the liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer. Item. Verily, verily, I saye vnto you, If a man keepe my saying, he shall neuer taste death. Also in an other place: I am the resurrection and life: hee that beleeueth in me, although he be dead, yet shall hee liue, and euery one that liueth, and beleeueth in mee, shall neuer die.

Psal. 116 Apoc. 4. Sap. 3 Ose 13 Iohn 5. Iohn 6 Iohn. 8. Iohn 11

Epaph. Death is painefull.

Phil. Who will not be content to suffer a litle & short paine, that he may for euer after enioy continuall quietnesse, and euerlasting rest? Nothing is gotten without paine and trauell, no man is crowned, except hee

Remedies against the pains of death. 2. Tim. 2 Rom. 8

strive lawfully. The afflictions of this life are not worthie of the glory which shall bee shewed vpon vs. notwithstanding, if wee
2. Tim. 2 die with Christ, we shall also live with him. If we suffer, we shall raigne with him. Therefore, be of good comfort, God is faithfull, which will not suffer you to bee tempted aboue that you are able to beare. The Lord our God is a Father of mercies, and God of all consolation, which will without all doubt be present with you & comfort you in al your sicknesses and paines. For as the afflictions of Christ are plenteous in vs: euen so is our consolation plenteous by Christ, as you are partaker of the afflictions: so shall yee bee partaker also of the consolation. For this short and light trouble, sickenesse, and paine, prepareth an exceeding and an
2 Cor, 4. eternall weight of glorie vnto you, while you looke, not on the things which are seene, but on the things which are not seene: For the things which are not seene are eternall: If you consider the great & intollerable paines that many good and godly men haue suffred on their bodies for Christs sake, it shall the lesse grieue you to beare this your sicknesse, yea, death, and the paine thereof. The Prophet Esay, for the hope of euerlasting life, suffered his body to bee cut asunder with a saw of Wood. Jeremie was stoned vnto death. Amos after many grieuous torments, was thrust into the temples of the head with a great nayle of yron, & so shortly after died. Iohn Baptist was cast in-
Matth. 14 to prison, and beheaded: Iames the brother of

Iohn

Iohn, was slaine with the sword, Steuen was stoned to death. Christ our Lord and Sauiour suffred most bitter paines, & died the death of the Crosse. I passe ouer many other, both of the old and new Testament, which refused no kinde of paines, so that they might obtain the reward of euerlasting life, some (as the blessed Apostle saith) were tryed with mocking and scourgings, with bondes and imprisonment, some were stoned, some were hewen asunder, some were slain with sword, all were troubled and vexed. How glad, ioyfull, & ready the holy Apostle S. Paul was to suffer all kind of paines and tormentes for the glory of God, these his wordes do abundantly shew. The holie Ghost doth testifie in euerie Citie, saying, that bonds & troubles doe abide me, but I care not for them, neither is my life deare vnto mee, so that I may finish my course with ioy, &c. Againe, I am ready not onely to be bound, but also to die at Ierusalem, for the Name of the Lord Iesu. What shall I speake of the other blessed Martyrs, whereof, some were deuoured with wilde beasts, some burnt with fire vnto ashes, some broyled vnto death vpon hote Coales, some slaine with the sworde, some hanged vpon gibbets, some pierced to death with arowes, some beaten to death with stones, some boyled, some rent in pieces with hote burning yron crowns, some racked, some drowned, some cruellie murthred in prisons, &c. Who is able to declare the most bitter paines, and grieuous torments, which they gladlie suffered on their bodies for the glo-

Matth. 2

Heb. 11

1 Pet. 14
4 Reg. 1

Acts 20

Acts 21

ry of God, and the fruition of his Maiestie: If ye consider these things well, you shal cassie finde, that the paines which you now suffer, are nothing to bee compared vnto the most bitter and intollerable torments, which the men of God suffered. And notwithstanding, if you abide these light paines ioyfully, patiently, and thankefully, you shall most certainely inioy and possesse that heauenlie Kingdome, which they haue already obtained. Faint not therefore good Neighbour Epaphroditus, but abide the good pleasure of God, and his blessed working, so shall bee without faile, bring all things to such passe, as shal be most vnto his glory, and vnto your comfort.

Remedies against thought taking, for departing frō world ly goods.

Epaph. Death taketh me away from my gorgeous and pleasant houses, and from all the temporall things that I haue.

Phil. In this world, we all are but strangers and Pilgrimes, we haue heere no dwelling citie, but looke for an other that is to come. The houses that you leaue behinde you heere, bee they neuer so gorgeous and pleasant, are but earthly, made of clay, and weather-beaten stones, and shall in processe of time decay, and returne vnto dust, and become things of naught. But after your departure from this vale of wretchednesse, you shall haue a building of God, an habitation not made with handes, but euerlasting in Heauen. You shall dwell in a Citie that is of pure golde, like vnto cleare glasse, and the foundations of the Walles of this Citie, are garnished with all manner of pretious

Gen. 7
Psal. 49

2 Cor. 5

stones,

stones, the gates are of fine Pearle. Yea, the stretes of this Heauenly Citie are of pure golde. It hath no néd of the Sun, neither of the Mone to lighten it, for the brightnes of God doth lighten it, and the Lambe is the light of it. And as touching your other temporal things from the which as you say, death taketh you away, you haue no cause to be sory for that. For as concerning your gallant apparrel, which if they be not worne will sone bee motheaten: if they be worne they will shortly fall to rags: in the stead of them, you being once placed in the heauenly citie, shall be clothed of God with white garments, which shall neuer ware olde, but alwayes abide glorious & incorruptible. You shall also haue a golden crowne vpon your head, and you shall sit with Christ vpon his seat. And in stead of your daintie fare (which how vile it is after the disgestion you know) ye shall eate in the kingdome of God *Manna*, that is hid, yea ye shall eate of the tre of life which is in the midst of the Paradise of God, and this meat shall abide for euer most pleasant and vncorruptible. And touching your gold and siluer, and such other worldly treasures, wherewith God blessed you into this worlde for a season, neuer remember them any more, but bid them farewell. For what other thing are they (séeme they neuer so precious, pleasant, and goodly) then red and white earth, and hereafter shall returne into dust? In the steade of them God in his kingdome shall giue you such treasures as neuer man with mortall eyes sawe the

Apoc. 21

Apoc. 5

Apoc. 3

like

like. You shall also haue such ioyes and pleasures, as neither eye hath seene the like, nor eare heard the like, neither is any man able to conceaue them in his heart, so great are the treasures, so infinite are the pleasures which God hath prepared for them that loue him.

Esay 44
1 Cor. 2.

Who will not bee glad to change lead for siluer, and copper for golde, corruptible and earthly things for immortall and heauenly treasure? Here see you that you lose nothing by death, but get very much: so that you may now say with the holy Apostle. Christ is to me life, and death is to me aduantage.

Epaph. Death taketh mee away from my deare friendes, in whose companie I greatly delight.

Remedies against thought taking for departing from worldly friendes.

Phil. In worldly friendship there is no certaintie nor assurance. He which this day is a friend, is to morrowe an enemie, this is proued true among men, almost by dayly experience. There are diuerse kindes of friendes, as the wise man saith. Some be friends but for a time, such will not abide in the day of trouble. Some be friendes for the table sake, and when a man falleth into pouertie, continue not. Some be friendes only in countenance, and in heart hate most extremly: Some be earnest and hartie friends which will abide by a man, when fortune is most frowarde. But of these there are very few. And they which now be such, may suddenly through occasion, be made a mans better enemie. Therefore saith Dauid. Put not your confidence in Princes, nor in the chil-

Eccle. 6. Of worldly friendship.

Psal. 145

dren

dren of men, in whom there is no health. Also the Prophet saith. Cursed be hee that trusteth in man, & maketh flesh his strength. We se in the gospell that they which so dearely loued Christ, that they would haue made him a King shortly after for no occasion fell away from him, and followed him no more. Againe, those people which very ioyfully receiued Christ whē he came riding into Ierusalem, cut down bowes, strowed them in the wayes: yea, and spred their garments in the waies, & cried with a loud voice saying. God lucke vnto the son of Dauid. Blessed is he that commeth in the Name of the Lorde, within few daies after cried with a stout voyce and saide: To the crosse with him, to the crosse with him. If thou lettest him goe, thou art not Cæsars friend. If he were not a naughty pack, we would not haue deliuered him vnto thee. Behold the friendship of this world. Neither let any man promise himself better things of his now most deare friend. Men are vaine, & lyers fleeting and vnstable. But when you come into the kingdome of God, you shall haue such friendes as shall for euer continue faithfull, loving and constant. God the father, God the sonne, and God the holy Ghost shall be your friendes, which doe neuer change but alwayes abide one.

Ierc. 17
Iohn 6
Matth. 21
Luke 19
Ioh. 12
Matth. 27
Iohn 19.
Iohn 18
psal. 62.
Psal. 116.
Psal. 101.
Mal. 1

All the glorious Angels and blessed Spirits of heauen shall be your friendes also. Who will not gladly change vncertaine friends for such as are most certaine & most faithfull: haue you now lost any thing by departing frō worldly, vnto heauenly friendes?

Epaph.

Epaph. But I shall neuer more see them nor haue companie of them, that wee may reioyce and be glad againe together.

Of knowing one another after this life.

Phil. If your friendes liue in the feare of God, and depart in the Christian faith, they may be sure to come thither where you shal be, euen vnto that glorious Kingdome of God, where you shall both see them, knowe them, talke with them, and be much more merrie with them then euer you were in this world.

Christ. Many doubt of that.

Phil. Why so? Shall the knowledge of Gods Elect and chosen people of God be lesse in the Kingdome of GOD, then it is in this world? Wee being in this corruptible body, knowe one another, when wee see not God but with the eyes of our faith: and shall we not know one another after that we haue put of this sinful body, & see God face to face, in the sight of whome is the knowing of all things? We shal be like the glorious Angels of Heauen, which know one another, can it then come to passe that one of vs may not knowe another? Shall we be equal with the Angels in other things & inferior to them in knowing one another? We shall know & see Christ as he is, which is the wisdome and brightnes of the heauenly father, & shall the knowledge of one another be hidde from vs? We are members of one body: and shall we not know one another? we know our heade which is Christ, and shal we not know our selues? wee shall be cittizens of one heauenly cittie, where continuall light shall be, and shall

2 Cor. 11
1 Ioh. 3
Matt. 22
1 Ioh. 3.
Heb 1
Rom. 12
4 Cor. 11
Col. 1
Ephes. 1
Apoc. 21

shall we bee ouerwhelmed with such darke- Psal. 83
nes, that we shall not see and knowe one an-
other. They that in this world be singing
men, continuing together in a place, but for
a season, know one another, & shal we which
for euer shall continue together singing
praising and magnifying the Lord our God, Apoc. 4. 5
not knowe one another? They that are in 7. 11, 12,
household, & serue one Lord & maister, knowe
one another in this world, and shall not wee
knowe one another, which in the kingdome
of heauen shall continually serue the Lorde
our God, together with one spirit, and with
one minde? There is a certaine knowledge
one of another here in the earth euen among
the vnreasonable and brute beastes, and shal
our senses bee so darkned in the life to come,
that we being immortall, incorruptible and
like vnto the Angels of God, yea seeing God
face to face, shall not know one another? we
shall knowe God as he is, and shall wee not
know one another? Adam before he sinned Gen. 2
being in the state of innocencie, knewe Eue
so soone as God brought her vnto him, & cal-
led her by her name, and shall not we being
in heauen, where we shal be in a much more
blessed & perfect state then euer Adam was in
Paradise know one another? Shall our
knowledge be inferior to Adams knowledge
in Paradise? when Christ was transfigured
in mount Tabor, his disciples Peter, Iames, Matth. 17
and Iohn, did not onely knowe Christe, but Mar. 9
also Moyses and Helias, which talked there Luke 9
with Christe, whome notwithstanding they
had neuer seene nor knowen in the flesh.

Where-

Wherof we may learn, that when we come to behold the glorious Maiestie of the great God, wee shall not only knowe our Sauiour Christe, and such as with whome wee were acquainted in this world, but also all the elect and chosen people of God, which haue bene from the beginning of the world, as the holy Apost. saith Ye are come to the mount Sion, and the citie of the liuing God, the celestial Ierusalem, and an innumerable sight of Angels, and vnto the congregation of the first borne sonnes which are written in heauen and to God the Iudge of all, and to the spirits of iust and perfect men, & to Iesus the Mediator of the new Testament. &c. When we are once come vnto that heauenly Ierusalem, wee shall without all doubt both see & knowe Adam, Noe, Abrahã, Isaac, Iacob, Ioseph, Moyses, Samuel, Dauid, Iosias, Iohn Baptist, Mary the mother of Christe, Peter, Iohn, James, Paul, and all the most blessed companie of the Patriarkes, Prophets, Apostles, Martyrs, with a nother the faithful. As we are al members of one body, whereof Iesus Christ is the head: so shall we knowe one another, reioyce together, & be glad one with another. Moreouer, the historie which wee reade of the rich vnmercifull man, and of Lazarus, declareth euidently, that in the life to come, wee shall knowe one another. In that wee see that the rich glutton being in hell, did knowe both Abraham and Lazarus beeing in ioy, and that Abraham also knewe that vnmercifull rich man, although the one was in glorie, & the other in paine. If that they which are in hell,

Heb. 12

Luke 16

doe both see and know them that are in heauen, and they which are in heauen, knowe them also that are in Hell, the one place being so farre distant from the other: much more doe they knowe one another, that bee Cittizens in one Cittie, fellow heires of one kingdome, members of one body, and fellow seruants in one houshoide, seruing one Lord and God. If there be mutuall knowledge after this life betweene good and euill: much more shall the Saintes and the holy ones of God, knowe one another in the kingdome of our heauenly father. Our Sauiour Christ said to his disciples. When the Sonne of man shall sit in the seat of his maiestie, you also shall sit vpon the xij seates, iudging the xij tribes of Israel. If after the generall resurrection, and at the Iudgment one should not knowe another, howe shall then the Apostles iudge them vnto whome they preached? They cannot iudge and bee witnesses of the condemnation of them, whom they know not. Hereof also it manifestly appeareth, that after this life one of vs shal know another. After that Christ was risen againe, & had a glorified body, the Apostles knewe him, yea & that so perfectly that none of them needed to say vnto him. What art thou? For they knew well that he was the Lord. Hereof may it truely be gathered, that the faithfull shall as perfectly know one another in the life to come, as the Apostles knewe Christe after his resurrection. or as Peter, Iohn and Iames knewe Moyses and Helias in the mount Tabor, when Christe

Math. 19

Iohn 21.

Matth. 7
Mar. 9
Luke 9

was

was transfigured. Many other thinges might be alledged out of the holy Scripture to declare that we shall knowe one another after this life, but these for this present may seeme to any indifferent person abundantly to suffise. If I should rehearse to you all the sayings both of the ancient & late Writters concerning this matter: I should spende a great part of this day, and too much trouble you, notwithstanding I will rehearse one thing of S. Gregory in his Dialogues and bid all the other farewel. There is a certaine thing (saith he) in Gods elect and chosen people, which is to be marueiled at, for they (being in heauen) do not only know them whom they knew in this world, but they know also the good people, whom they neuer saw, euen as perfectly as though they had alwaye both seene and knowen them. For when they in that euerlasting inheritance shall see the ancient fathers, they shall not be vnknowen to them in sight, whom they alwayes knew in worke. for when all they with one clearenesse doe beholde God, what is it that they should not there knowe, where they knowe him that knoweth all things?

Lib. 3. Cap. 33

Epaph. This a comfortable hearing.

Phil. No lesse true then comfortable.

Epaph. I trust then within few houres to see all the faithfull, which before me haue departed in the Lord, my children also, and all my other acquaintance.

Phil. You shall both see them, knowe them reioyce and be merrie with them.

Euseb. I maruell that any man should doubt

doubt of this doctrine, beeing so clearely set forth by the authoritie of the holy scriptures, & by the testimonies of the godly writers: seeing ỹ the very heathē which know not God aright, beeing perswaded of the immortalitie of the soule, neuer doubted of it, but were throughly resolued, that such as liued in this world iustly and vprightly, & deserued well of the cōmon-wealth, whensoener they departed from this life, should goe vnto the blessed companie of the immortall Gods, and there not onely see and know the Gods, but also all those noble, good, and vertuous persons that euer liued in this world, as well such as they neuer knew, as also those, whō in this world they did most perfectly know. And they beeing thus perswaded, desired death, at the least when the time of their departure came, they took their death the more ioyfully and patiently. I wil rehearse to you, the wordes of one or two of them. I haue a great desire (said Cato the elder) to see your fathers, whom I honored and loued. But I wish not onely to talke with them whom I haue knowne in this worlde, but with such also, as of whom I haue heard and read, yea and I my selfe haue written. If I were once going thitherward, I wold neuer haue mind to returne hither againe: Againe hee saith: O that noble and pleasant day, when it shall bee my chance to come vnto that heauenlie companie, and blessed fellowship, and depart from this troublous and stinking world For then shall I goe, not onely vnto those men, of whom I spake vnto you before, but Lib. de Senect.

also vnto my Cato, which was as worthy a man as euer lined, and as noble. And it is written of Socrates, that when he went vnto his death, among many other things, he said that it is a most blessed and goodly thing for them to come together, which haue lined iustly & faithfully. Oh (saith he) what a great pleasure thinke you it to be, friendly to talke with Orpheus, Museus, Homerus, Hesiodus, & such like? verily, I wold die full oft, if it wer possible to gette those things that I speake of. Thus we see, that many among the verie Heathen, which were perswaded of the immortalitie of the soule, beleeued that they which in this world had lined godlie, iustly, & honestly, should all goe vnto a ioyfull place of rest, and there hauing the blessed company of the immortall Gods, they should knowe one another, talke and reioyce one with another.

Lib. 1 Quest. Tuscula.

Theo. As touching the Ethnicks, which in this world lead a iust and vpright life in the sight of men, I pronounce nothing, but leaue them vnto Gods iudgement: but as concerning the faithfull Christians, which beleeue in God, feare and loue God, are perswaded of their saluation in Christs blood, and frame their life vnto the vttermost of their power, according vnto the commandements of God as they shall all obtaine one glorious kingdome, and be Citizens of one Citie: so likewise shall they see and know one another, talk, reioyce and be merie one with another this is my beleefe.

Phil. I agree with you in my opinion, con-

cer-

eerning this matter. Therefore, good neighbour Epaphroditus, bee of good cheere, take a good heart vnto you, faint not, neither feare you death: for the time is at hande, that you (leauing this wretched world, and the inhabitants thereof) shall come vnto that most glorious and Heauenly Kingdome, where you shall haue the sight and knowledge, not onely of God, & of his holy Angels, but also of all Gods elect and chosen people. All your deare friends which are gone afore you, shal gloriously come and meete you, ioyfully receiue you, gladly present you vnto the Maiestie of GOD, and so shall you altogether remaine in all glory, and ioy for euer and euer.

Epaph. Amen. God grant.

Phil. Sir how doe you?

Christ. I trust you doe remember what my Neighbour Philemon hath said vnto you

Epaph. Yea, right well. I thank God.

Chr. Then Sir, I pray you be of good comfort.

Epaph. I am well content to forsake the world, and all that is in the world, and to goe vnto thee my God.

Euseb. I trust that there is no other thing that troubles you.

Epaph. Yes, not outwardlie, but inwardlie

Euse. Inward trouble is the greatest griefe in the world. Declare I pray you what it is, and we will do the best we can to quiet your minde.

Epaphrod. Let me alone a litle, and pray for me.

Euseb. Well content. Neighbours, let vs commend this our sicke brother vnto GOD with our prayers, for he desireth it.

Iames 5

Phil. God commandeth vs by his holy Apostle, saying: If any be diseased among you let him call for the elders of the congregation, and let them pray ouer him, and anoint him with Oyle in the Name of the Lorde: And the prayer of faith shall saue the sicke: and the Lord shall raise him vp, and if hee haue committed sinnes, they shall bee forgiuen him. Knowledge your faults one to another and pray one for another, that ye may be healed. The prayer of a righteous man auaileth much, if it be feruent. Let vs therefore kneele down and pray: O Lord heare our prayers.

Euseb. And let our cry come vnto thée.

A prayer

Phil. O Almightie and euerlasting God, which lightenest all men that come into this world: we beseech thée, lighten the heart of this sick, weake, and diseased person, with the beames of thy diuine grace and mercy, that all his thoughts, words, and works may be so directed, that hee may be acceptable to thy godly Maiestie in true faith, and perfect loue through thy onely Sonne Iesus Christ our Lord and Sauiour.

Christ. Amen.

A prayer.

Phil. Oh eternall and mercifull God, looke down from Heauen, and visit this thy weak seruant, as thou didst visit Tobie & Sara, Peters wiues mother, & the Captains seruant. Blesse him, as thou didst blesse Abraham, Isaac and Iacob. Behold him, O Lord, with the eyes

eyes of thy mercie. Replenish his heart with all ioy, and kéep from him all sinfull thoghts & wicked imaginations. And send down thine Angel of peace. that he may kéep and defend him in euerlasting peace, through Jesus Christ thy deare Son our Lord & Sauiour.

Euseb. Amen.

Phil. O Lord Jesu Christ, the onely Sauiour of the world, and true Physition, both of body and soule: wee most humblie beseech thee, mercifully to beholde this our sicke brother, which is a member of the mistical body, whereof thou art the Head, and a branch of the which thou art the true Vine. Be thou vnto him the most louing Samaritane. Poure Wine and oyle in his Wounds, binde them vp, laye him vpon thy beast, and neuer leaue him, vntill thou hast brought him vnto that Inne, which is the glorious Kingdome of thy heauenly Father. Remoue from him all vnfaithfulnesse & mistrust, and graue in his heart, true and earnest faith in thée, & in thy most precious blood: suffer him not to despaire, nor to doubt of thy godlie grace. Let the remembrance of thy most mercifull promises, set forth in thy holy Gospell, neuer be out of his heart. Suffer not Sathan to preuaile against him. Let not his conscience be cumbred with the terrours either of sinne or death. Be thou his strong Castle & mightie fortresse. Assist him now in this his grieuous affliction. Let not his soule be a prey vnto his enemies, neither giue thou him ouer vnto the cruell hands of his terrible aduersaries; but shew vpon him presently thy

A prayer.

Col. 1
Iohn 15.
Luke 10

bountifull goodnesse, that hee through thy helpe, hauing the ouer-hand of Sathan, may finish his course with ioy: and so after his departure from this troublous world, come vnto the blessed Hauen of quietnesse, where thou with the Father and the holy Ghost, liuest and raignest, one true and euerlasting God, world without end.

Theoph. Amen.

Epaph. O Lord, rebuke me not in thine indignation, neither chasten me in thy heauie displeasure. Haue mercie on me, O Lord, for I am weake: heale mee (O Lord) for all my bones are sore troubled: yea, my soule is grieuously vexed, but Lord, how long? O, how long wilt thou defer thy helpe? Turne thee, O Lord and deliuer my soule: Oh, saue me for thy mercies sake.

Psal. 16.
Psal. 6.

Phil. O neighbour, how is it with you?

Epap. Now that I had through your godly exhortations, well digested my departure from this world, and was well content to go hence, whensoeuer the Lord my God calleth me: now am I so troubled in my conscience, that I begin almost to despaire of Gods mercy toward me, yea and wish that there were no God, nor no life after this.

Remedies against desperation.

Phil. Gentle brother, faint not in your faith, neither despaire you of the great mercies of God, but call on the Lord your God, with strong faith, and he full gratiously will send present remedie for you, from his holie Temple.

Epaph. Oh, my conscience is grieuously vexed, troubled and disquieted, while I behold

hold the fierce wrath of God against sin, and consider how wicked a life I haue led, and how often I haue broken Gods holy Commandements.

Phil. Feare not deare brother, for though you be neuer so sinfull, GOD is mercifull. Though your sinnes bee great, yet are the mercies of God much greater. God saueth not vs because wee are righteous, and without sinne, but for his mercie & promise sake, when he seeth vs repent, beleeue and seek for remedie at his hande, for Christes precious bloods sake. Titus. 3.

Epaph. Sathan now in this my sickneſſe, doth so molest and trouble me, that me think I feele a very hell within my breſt.

Remedies against the temptations of Sathan.

Phil. The maner of Sathan, which is the common aduersarie of all men, is when any man is grieuously sicke, & like to die, straight wayes to come vpon him at the beginning very fiercelie, and shew himselfe terrible vnto him, and to cast before his eyes such a mist that except he taketh heed, he shalsee nothing but the fierce wrath, & terrible iudgement of God against sinners, against sinne, desperation, death and hell, and whatsoeuer maketh vnto the vtter confusion of the sicke-mans conscience. Note.

Epaph. So is it now with me.

Phil. Feare not. It is his olde propertie, If you had ledde as holie and as perfect a life, as euer did man in this World, yet would hee deale on this manner with you. Hee knoweth right well that the time of your departure is at hande, and that GOD

will shortly call you from this sorrowfull and mortall life, vnto a blessed and immortall life. Therefore laboureth hee vnto the vttermost of his power, to plucke you from so toylsull a state, and to make you his preye. But be you not afraide. For whom of Gods Elect hath hee let passe vnassayled, vntempted, or vnprouided: Hee feared not to assay the Sonne of GOD, after
Mat. 4. hee had put on our nature: and thinke you to escape free? His nature, disposition, and desire is to destroy: maruell you therefore if hee goe about to seeke your destruction? His propertie is to disquiet: wonder you
Iohn 8 therefore if he trouble you? Hee is a lier, what trueth therefore can come out of his mouth? If he say vnto you, that God is angrie with you, and will destroye you, knowe him to be a lyer: and whatsoeuer he saieth against your saluation, beleeue it not: but
Apoc. 12 know it to be a lye. He is a murtherer: what life then can come from him? He is an accuser of the brethren: how then can hee speake
1 Pet. 5 any good or comfortable thing vnto you: He is your vtter enemie, how then is it possible, that he may be your friend, and seeke your quietnesse? Feare him not therefore: Hee is but a coward, & a very slaue. They be but
Psal. brags whatsoeuer he threatneth: Hee may well hisse at you, but hee cannot sting you. He may looke vpon you with a terrible and fearefull countenance, but he can doe you no harme. He may goe about to tempt you, but
Iames 4 to ouercome you it lyeth not in his power. Heare what S. Iames saith: Resist the Deuil

and

and hee shall flye from you. Draw nye vnto GOD, and hee shall drawe nye vnto you.

Epaph. Yea, but how shall I resist the deuill?

Phil. Not as the superstitious Papistes were wont to doe, with casting of holy water about your chamber, with laying holy bread in your windowe, with pinning a crosse made of halowed Palmes at your beds head nor with ringing of the halowed bel, or other such beggerly, superstitious, popish and deuilish ceremonies. How to resist the deuill.

Epaph. How then?

Phil. With faith, with prayer, and with the word of God.

Epaph. How with faith?

Phil. Cast the eyes of your minde with strong faith on the seede of the woman which hath trodden down the serpents head and destroyed his power, as hee saith by the Prophet: Oh hell, I will be thy destruction, which by death hath put him to flight that had Lordship ouer death, euen the Deuill. Ose 13 Heb. 2 that hee might deliuer them which through feare of death were al their lifetime subdued vnto bondage: which also (as the Apostle saith) hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his owne person. So shall you be sure to escape his grieuous assaults. For the Sonne of God appeared for this purpose, euen to destroy the workes of the Deuill. Christ was figured by that Brasen Serpent, which God cõmanded Moses to Col. 2 1 Iohn 3

set

Num. 21. set vp in the wildernesse, adding this promise vnto it, that whosoeuer being stricken of the fierie serpentes did looke on that, he should bee healed. After this maner it is betweene Christ and vs. If that fiery serpent the deuill hath stricken and wounded vs, let vs looke vpon Christe with strong faith, and we shall surely for Gods promise sake, be made whole, as Christe himselfe testifieth, saying, As Moses lifted vp the serpent in the wildernesse: so must the Sonne of man be lifted vp, that all that beleeue on him, should not perish, but haue euerlasting life: for God sent not his son into the world, to condemne the world, but that the worlde should be saued through him. If Sathan therefore hath either wounded you already, or els goeth about so to doe, feare not, repaire vnto Christ, looke on him with the eyes of your faith, so shall you be free from his venimous sawes.

Iohn 3

Heb. 11 For as you are nowe tempted, so were all godly men, but they ouercame the tempter through strong faith in Christ. Therefore

1 Pet. 5 saith S. Peter: Be yee sober and watch, for your aduersarie the deuill goeth about like a roaring Lyon, seeking whome hee may deuoure, whom resist ye strong in faith. S. Iohn

1 Iohn 5 also saith. This is the victorie, which ouercommeth the world, euen our faith. Not only all godly & faithfull men were tempted, but also our sauiour Christ. And this is a great

Mat. 4 comfort for vs. For in that it fortuned him-
Heb. 2 selfe to be tempted, he is able to succour them also that are tempted, Christ being tempted, ouercame his temptations to get vs the victorie

ctorie ouer the tempter. His triumph is our victorie, and his victorie our triumph. Whatsoeuer hée did and got in his humanitie, hée did and got it not for himselfe, but for vs. And God is faithfull (saith the Apostle) which will not suffer you to bée tempted aboue your strength, but will in the midst of the temptation make a way, that yée may bée able to beare it. Beléeue therefore in Christ, and you are without all danger. Note. 2 Cor. 10

Epaph. I beléeue, Lorde helpe thou mine vnbeliefe, O Lord increase my faith. Mar. 9 Luke 13

Phil. Feare you not, but God both will & doth heare your prayers: for the Lord is nye vnto all them that call vpon him in trueth. Psal. 143.

Epaph. You made mention also of prayer, saying that that is also a meane to resist Sathan. Of Prayer.

Phil. I reioyce greatly, and I giue God most harty thanks that in this your sickness, your memorie continueth still stedfast and perfect.

Epaph. I praise God for it.

Phil. That prayer is a necessary remedie for the auoyding of Sathans temptations, the holy Scriptures teach manifestly in diuers places. Our Sauiour Christ saith, Watch and pray, that ye fall not into temptation. Againe: This kinde of Deuills is not cast out, but by prayer and fasting. To repelle the temptations of Sathan, all godly men euen from the beginning fledde vnto faithfull prayer, as a mightie and sure defence against Sathan and all his craftie assaultes. And God hath commaun- Matth. 26. Mar. 6

ded

deedes to pray whensoeuer wee are troubled and doth also promise vs, that hee will both heare and helpe vs. Call vpon me (saith he) in the time of thy trouble, and I will deliuer thee, and thou shalt honour mee. The Lord is nye vnto them that are of a troubled heart and hee will helpe them that bee broken in spirit.

Epaph. Now good Neighbours pray for me.

Phil. Very gladly. Let vs kneele downe together and pray.

Christ. Lo here are we.

A prayer

Phil. O heauenly and most mercifull Father, wee most humblie beseech thee, for thy Sonnes sake Iesus Christ our Lord, haue pitie vpon this thy Creature, and succour him in these horrible assaults, and temptations of the Deuill. Deliuer his soule in these extreame necessities, from all the infernall armie. Sende him downe strength from aboue, that hee may bee able to resist his enemie, and to stand stedfast in the time of this his tentation. Bee thou his strong rocke, castle, shield, tower and defence, that he in this great trouble, beeing preserued from the tyrannie of his enemies, through thy godlie grace, assistance and helpe, may continue in the true and Christian faith vnto his liues end, and afterwarde be receiued into thy heauenlie kingdome, through Iesus Christ our Lord.

Euseb. Amen.

Epaph. Now will I poore and wretched sinner, offer my prayers also vnto the Lord my

my God, in Iesus Christs Name, trusting & beléeuing vndoubtedlie, that hee gratiouslie will heare me, and defend me against my enemies.

Phil. These are the words of Christ. What things soeuer yee desire when yee pray, beléeue that ye receiue them, and ye shall haue them.

Epaph. Out of the depth doe I crie vnto thée, O Lord, O Lord heare my praier. Saue me O God, for the waters of trouble ar come euen vnto my soule, I sticke fast in the déepe myre, where no ground is: I am come into déepe waters, so that the flouds run ouer me. Take me out of the myre that I sink not. Oh let me be deliuered from them that hate me, and out of the déep waters. Let not the water flood drowne mee, neither let the déepe swallow me vp, and let not the pit shute her mouth vpon me. Heare me O Lord, for thy louing kindnesse is comfortable. Turne mee vnto thée according vnto the multitud of thy mercies, and hide not thy face frō thy seruāt for I am in trouble. O haste thée, & heare me, Draw nie vnto my soule, and saue it. Oh deliuer me because of mine enemies. For thou knowest my reproofe, my shame, and my dishonour. Mine enemies are full in thy sight. So shall I, being deliuered from these great miseries through thy gracious benefit, praise and magnifie the Name of thee my Lord God, for euer and euer. A Prayer

Christ. So be it.

Epaph. Neighbour Philemon.

Phil. Heere Sir,

Epaph.

Epaph. As I remember you tolde me, that
Of Gods words besides faith and prayer, the worde of God
also is a goodly helpe, and a strong fortresse,
against the cruell assaultes of the Di-
uill.

Luke 22 Phil. It is trueth: For so are we taught in
the holy scripture. Our saviour Christ, when
the time of his passion beganne to draw nie,
knowing that his disciples for his sake should
be grieuously tempted, both of the deuill, the
world and the flesh: commanded them to buy
Ephes. 6 a sword. This was no materiall sword, but a
spirituall sword, as S. Paul declareth vnto the
Ephesians saying: Aboue all things take to
you the shielde of faith, wherewith yée may
quench all the firie dartes of the wicked: And
take the helmet of saluation and the swor-
de of the spirit, which is the word of God. And
pray alwayes with all maner of prayer, and
supplication in the spirit. With the worde of
God, Christe droue away Sathan and
Matth. 4 resisted all his wicked temptations. For
it is the power of God, to saue so many as
Rom. 1 beléeue.

In the worde of God plenteous and plea-
sant remedies are found against Sathan
& all his subtle suggestions. Therefore saith
Psal. 119. the Psalmist: I haue hidde thy speaches, O
Iohn 15 Lord in my heart, that I might not sinne a-
gainst thee. Now are ye cleane (saith Christ)
for the worde which I spake vnto you. Here-
Sap. 16 to pertaineth the saying of the wise man:
Neither herbe, nor emplaisture, hath healed
them (O Lord) but thy worde which healeth
all things. Like vnto this, is a sentence in a
certaine

certaine Psalme: He that sent his worde, and delyuered them from destruction. psal. 107

Epaph. God deliuer me from destruction.

Phil. Enarme your selfe with faith, prayer, and with the worde of God, and doubt ye not. For these kindes of armoures, or weapons, Sathan can by no meanes abide.

Epaph. The Lord preserue and defend me. Neighbours, I will pray once againe vnto the Lord my God while I haue time.

Christ. It is a godly exercise.

Epaph. I perceiue Sathan to be still busie and to seeke my condemnation.

Phil. Striue faithfully, and you shall haue the crowne of glorie.

Epaph. How long wilt thou forget me (O Lord) for euer? How long wilt thou hide thy face from me? O how long shal I seek counsell in my soule, and be so vexed in my heart? How long shall mine enemie triumph ouer me? Consider & heare me (O Lord my God) lighten my eies that I sleep not in death, lest mine enemie saye: I haue preuailed against him. If I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercie, and my heart is ioyfull in thy saluation. I againe for this thy louing kindnesse, will praise thy holy Name. A prayer Psal. 13

Euseb. So be it.

Epaph. Vnto thee will I cry, O Lord my strength, thinke no scorne of mee, lest if thou make thée, as though thou heardest not, I become like them that goe downe in to the pit. Heare the voyce of my humble petitions, when I crye vnto thee, when I holde vp A prayer Psal. 28

my

my hands toward the mercie seat of thy ho-
Psal, 27 lie Temple. O hide not thou thy face frō me,
nor cast thy seruant away in thy displeasure.
Psal. 18 The sorrowes of death haue compassed mee
round about, and the ouerflowing of vngodli-
nes made me afraid: the paines of Hell came
about mee, the snares of death haue ouerta-
ken me. Be not thou far from me, O Lord,
thou art my succour, haste thée to helpe me.
psal. 22 Deliuer my soule from the sword, thy dar-
ling from the power of the Dogge. Saue
me from the Lyons mouth. So shall I de-
clare thy Name vnto my brethren, and into
the midst of the Congregation will I praise
thée.

Euseb. I doubt not brother Epaphroditus, but that GOD hath heard these your most humble prayers, and lamentable supplicati-ons: and will when hee séeth conuenient time, send you remedie, & giue you a ioyfull
Psal. 27 and merie heart, so that you shall leap vpon Sathan and say: The Lord is my light & sal-nation, whom then shall I feare? The Lord is the strength of my life: of whom then shal I be afraid? Though an hoste of men were
1 Cor. 15. laid against me, yet shal not mine heart bee
Ose 13 afraid. And though there rose vp war against me: yet will I put my trust in him. Againe, death is swallowed vp into victorie. Death, where is thy sting? Hell where is thy victo-ry: The sting of death is sinne, & the strength of sinne is the Law. But thankes be vnto GOD, which hath giuen vs the victorie, through our Lord Iesus Christ.

A prayer, Epaph. O, when will the Lord haue mercy

on

on me, and deliuer me from the grieuous assaultes of mine enemies (O Lord) why hast thou forgotten me, why goe I thus heauilie while the enemie oppresseth mee? vp Lord, why sleepest thou? Awake, and be not absent from me for euer. Wherefore hydest thou thy face, and forgettest my miserie and trouble? My soule is brought low, euen vnto the dust: my belly cleaueth vnto the ground. Arise and helpe me, O Lord, and deliuer mee for thy mercies sake, Psal. 43 Psal. 43

Christ. Faint not neither despaire you of Gods mercy, but take a good heart vnto you, & abide the Lords pleasure. Be of like mind with him, which prayed on this manner vnto God, saying: Vnto thee lift I vp mine eyes, thou that dwellest in the heauens. Beholde, as the eyes of seruants looke vnto the hands of their masters, and as the eyes of a maiden, vnto the hands of her mistres, euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs. It is good to bee quiet, saith the Prophet, and patiently to abide the sauing health of the Lord. For the Lord will not forsake you for euer: but though hee punish you now, and suffer Sathan to trouble you a litle while, for the tryall of your faith, yet according to the multitude of his mercies, will hee receiue you to grace againe, and not cast you out of his heart for euer. He is a father of mercies, and God of al consolation. He wil not be alwaies chyding, neither will hee for euer bee angry with vs. For like as a father pitieth his own Children: euen so is the Lord merciful to 1. Cor. 1

them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust.

A prayer

Epaph. Lord bee thou mercifull vnto mee. Hyde not thy selfe in a cloud, but shewe mee thy louing and gentle countenance, that I may be saued. Send me present helpe from aboue, or else I perish. For I wrastle not against blood & flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftines, in heauenly things. This grieuous conflict, O Lord, is with such an enemie, as feared not to assaile thee: whome thou thy selfe calleste, the prince of this world. And the holy Apostle tearmeth him, the god of this world. Arise therefore (O Lord) and take my part. Be thou (O God) my defender, my house of defence, and my castle. Deliuer me out of the snare which mine enemy hath laide for mee, that I being set at libertie, may sing praises to thy blessed Name, and magnifie thee my Lord God, for euer and euer.

Math. 4

Iohn 2

2 Cor. 4

Theoph. Amen.

Phil. Neighbour take a good heart vnto you, and you shall shortly see the wonderfull working of God. For beholde, hee that keepeth Israell, doeth neuer slumber nor sleep. The Lord himselfe is your keeper: the Lord is your defence: the Lord shall preserue you from all euill: yea, the Lord shall keepe your soule: for as hee casteth downe, so lifteth he vp againe. As he killeth, so he quickneth. As he now for a litle time suffreth Sathan to

Psal. 121

2 Cor. 2.

to disquiet you, for the exercise, probation, and tryall of your faith: so likewise, will hee deliuer you out of this agony, & giue you againe, a ioyfull, merry and quiet conscience. For the nature and propertie of God, is to wound, before hee healeth, to throwe downe before he lifteth vp, to kill before hee quickneth, to condemne before he saueth: therefore feare not: for the Lord dealeth no otherwise with you, thē he doth with his other Saints. This your trouble he will turne to ease, and this your sorrow will be turne to ioy: as hee saith in the Gospel: Verily, verily I say vnto you, ye shall weepe and lament, but contrariwise, the world shall reioyce. Yee shall sorrow, but your sorrowe shall bee turned into ioye. A Woman when shee trauelleth, hath sorrowe because her houre is come: but as sone as shee is deliuered of the Childe, shee remembreth no more the anguish, for ioye that a man is borne into the World. And yee now therefore haue sorrowe, but I will see you againe, and your hearts shall reioyce, and your ioye shall no man take away from you. In this your heauie conflict God seemeth to haue withdrawen the glorious beames of his Fatherlie grace from you but he will straight-wayes lighten his godlie countenance vpon you, and worke such ioyes in your heart, through his holy Spirit as heretofore you felt neuer the like. And this your ioy shall neuer be taken from you. Therefore, whatsoeuer Sathan, that olde cankered enemie of mankinde, goeth about to perswade you, beleeue him not, but resist

The properties of God in his elect.

Iohn 16

1 peter 5.

him with strong faith, euer remembring that he is but a lyer, and a murtherer. You are a member of that Congregation, which is built vpon the rocke Christ, against whom the gates of hell shall not preuaile. Math. 7 You are a liuing stone of the blessed building, and spirituall house, whereof Christ is the Head corner stone: though the winde blowe, the showres of rain descend, & the cruel tempests beat on the house, yet it falleth not: for it is grounded not vpon the sand, but vpon the rocke. Luke 22. Sathan in this temptatiō hath desired to sift you as it were wheat, but Christ hath prayed for you, that your faith faile not. You are of the sheepe, which GOD the Father hath giuen to his Son Christ: therefore can you not perish, neither shall any creature pluck you out of his hand, but hee shall giue you euerlasting life. Ioh. 10

Epaphro. Now perceiue I, most gentle Neighbour Philemon, that to be true, which I haue many times heard the godly Preachers rehearse in their most comfortable Sermons.

Phil. What is that I pray you?

Epaph. That one faithful Preacher, which is able with the sweete promises of the holie Scriptures, to comfort the weake and desperat conscience, is better then tenne thousand mumbling Masse-mongers, which promise with their Massing mountains of gold: but performe Molehils of glasse. I haue also many times heard it saide, that though the company of a learned man be good and profitable at all times: yet chiefly in the time of

of sickneſſe, and when the weake creature is ready to depart from this wicked world: forasmuch as then Sathan is moſt buſſe, and without ceaſing, laboureth to diſquiet the cõſcience of the ſick man, that by this meanes he may driue him to deſperation, and finally to damnation.

Phil What meane you by that?

Epaph. I thanke God moſt heartily, that ſuch a learned man as you are, haue now vouchſaked to viſit me in this my ſickneſſe.

Phil. No learned man, but a louer of learning, and ſuch one as hath a goodwill, wel to do, and enuieth no man that can do better.

Epaph. In the time of this your godlie communication had with me, the Lord my God be thanked for it, I felt the heauineſſe, trouble and diſquietneſſe of my conſcience by little and little to goe away, and certaine ſweete motions of true and inwarde ioye to ariſe in my heart, ſo that now Sathan, with his wicked temptations ſeemeth to haue taken his flight, and the holy Ghoſt, with his moſt godlie and comfortable inſpirations, to haue entred into my breaſt: whereas before, me thoght I was in hell: now me think I am in Heauen, ſo great quietneſſe reſt, ioy and comfort doe I finde in my conſcience. S. Paule wiſheth not in vaine to the Philippians, this tranquillitie and quietneſſe of conſcience, ſaying: The grace of GOD which paſſeth all vnderſtanding, kéepe your hearts and mindes in Chriſt Ieſus: Againe, to the Coloſsians: Let the peace of God rule in your hearts, to the which peace, you are cal- Col. 3

led in one body. For no man knoweth what a precious Jewell & heauenly treasure, this peace of conscience is, but such as feele it. Neither can any man feele it aright, except he hath felt afore the griefe, paine and disquietnesse of conscience. I may nowe right well say with the Psalmogr. O how great and plentifull is thy goodnesse, which thou hast laide vp for them that feare thee, and that thou hast prepared for them that put their trust in thee: O what great troubles & aduersities hast thou shewed mee: and yet thou didst turne and refresh mee: yea, and broughtest mee from the deepe of the earth, Againe. Thou hast brought me to great honour, and comforted me on euerie side. Therfore will I praise thee, and thy faithfulnesse, O God.

Ffal. 31

Psal. 71

Phil. Heere see you that fulfilled in your selfe, which you haue full oft read in the holy Scripture: The Lord killeth, and maketh aliue, bringeth down to hell, and fetcheth vp againe. Great are the troubles of the righteous, but the Lord deliuereth them out of them all.

1 Reg. 2

Psal. 34

Christ. The holy man Tobie in his prayer vnto God, saith: whosoeuer loueth thee, and serueth thee aright, is sure of this, that if his life be tempted and proued, it standeth in the trying, and if he endure in patience, hee shall haue a reward, and be highlie Crowned. and if he bee in trouble, that God (no doubt) shall deliuer him, and if his life be in chastening, that hee shall haue liefe to come vnto his mercie. For thou hast no pleasure in our dam

Tobie 3

damnation: And why? after a stormne thou makest the weather faire and calme. After weeping and heauinesse, thou giuest great ioy. Thy Name O God of Israel, be praised for euer and euer.

Epaphro. Amen.

Chri. The Psalmographer also saith: they that sow in teares, shall reap in ioy. He that now goeth on his waye weeping, and beareth forth good seede, shall doubtlesse come againe with ioy, and bring his sheaues with him. Psal. 126

Epaph. If the Lord himselfe had not beene of my side, when Sathan rose vp against me he had swallowed me vp quick. But praised bee the Lord, which hath not giuen mee ouer for a prey vnto his teeth. My soule is escaped, euen as a Birde out of the Snare of a Fowler: the snare is broken, and I am deliuered, my helpe standeth in the Name of the Lord, which made both Heauen and earth. But neighbour Philemon, it is good in the time of calme, to prouide for tempest. Psal. 124.

Chri. Wee are taught of Iob, that a mans life in this world, is a warrefare or knighthood, and that wee therefore ought to watch and pray that we fall not into temptation. The Scripture declareth, that after Sathan had tempted Christ, and was confounded by the word of God, the deuill departed from Christ for a season. Whereof we may learne, that hee returned afterward vnto Christ, and tempted him. I feare also lest that Sathan will shortly returne vnto me, and assaile me with new temptations. Iob 7.

Phil. Indeede the propertie of Sathan is, when he cannot get his purpose one waye to attempt some other meanes. But whereof are ye afraide?

Of the Law.

1 paph. Christ saith in the Gospell: If thou wil enter into life, keep the cõmandements. Again: do this, & thou shalt live. He speaketh of the fulfilling of the law: & S. Paul sayeth: Not the hearers, but the doers of the Lawe shalbe justified before GOD. Moyses also pronounceth them cursed, which abide not in al things that ar written in the law: what if Sathan should lay the Law against me & proue euidently that I haue not fulfilled the law of God, and therefore I cannot enter into eternal life, but must needes be damned.

Math. 19
Rom. 2
Deut. 27

Remedies against the curse of the law

Phil. The holie Scriptures of GOD consisteth of two parts: Of the Law, and of the Gospell. If Sathan obiect the Law against you, lay you against him straightwayes the Gospell. For the Law was giuen by Moses but the Gospell, that is grace, fauour, remission of sinnes, trueth, faithfulnesse, and euerlasting life, came by Jesus Christ. The Law maketh afraid, but the Gospell comforteth. The Law troubleth, but the Gospell quieteth. The Law vttereth sinne: but the Gospell pardoneth and forgiueth sinne. The Lawe declareth the fierce wrath of God against sinners. But the Gospell preacheth the great and exceeding mercies of God toward penitent sinners. The law woundeth: but the Gospell healeth. The Lawe maketh sick but the gospell maketh whole, & strong: The Law driueth to desperation: but the

John 11

Of the Law and the Gospell.

Rom. 3

God

gospell ministreth consolatiō & comfort. The law killeth: but the gospell quickneth. The law throweth downe to hell: but the gospel lifteth vp to heauen. Therefore if Sathan bee busie, and lay the Lawe against you, and threat vnto you death, and damnation, answere him with the Gospell, which bringeth life and euerlasting saluation. For the Lawe was not giuen vs of God to iustifie and saue vs: but to bee a doctrine vnto vs, what wee should either doe, or leane vndone, and to be a Scholemaister to leade vs vnto Christe, that of him we might obtaine that which by no meanes may be gotten of the law: I meane, the grace, fauour, & mercy of God, remission & forgiuenes of sins, the quietnesse of conscience, a newe life, the gift of the holy Ghost & euerlasting life. Flie you therefore from the heauie burden of the lawe, which depresseth & weigheth downe the conscience, and take on you the sweete and comfortable yoke of the Gospell, and so shall you finde rest vnto your soule. For the yoke thereof is easie, and the burden light. After this manner euen from the beginning haue all the godlie in the conflict of conscience, fled from the doctrine of the Law, vnto the mercifull promises of the Gospell. as blessed S. Peter testifieth, saying: Now why tempt ye God, to put on the Disciples neckes, the yoke which neither our fathers, nor we were able to beare? But we beleeue that through the grace of the Lord Jesu Christ we shall be saued as they were. Our Sauiour Christ said vnto the Jewes: Hath not Moses giuen you a

1 Cor. 3

Why the Law was giuen.

Gal. 2

Matth. 11.

Acts 5

Iohn 7

law

law, & yet none of you kéepeth the law: The doctrine of the law is such a burden, that the holyest that euer lined (Christ alone except) was neuer able to beare it. No maruell. for the law is spirituall but we are carnal. Who among vs al is able to say: my hart is clean, & I am frée from sinne? The holy Scripture pronounceth vs all sinners, & our consciences beare witnesse of the same. And how commeth it to passe: but only that we doe not obserue the law of the Lorde our God, but rather are trangressours and breakers of the same, in so much that if our Sauiour Christ had not come in the flesh, & fulfilled the Law for vs, euen to the vttermost, and so pacified the fathers wrath, we had bene damned for euer and euer. But Christ is come, and hath fulfilled the lawe with such perfection as the law requireth euen at the full, and his fulfilling is our fulfilling. Whosoeuer beléeueth this, and taketh Christ to be his wisedome, righteousnesse, sanctifying, and redemption, he cannot perish, but haue euerlasting life.

Rom. 7
Prou, 20
Rom. 3
Psal. 11
Rom. 8
Rom, 10.
Gal. 3
Gal. 4.
1. Cor, 1.

Epaph. I pray you declare vnto mee some comfortable sentences out of the holy Scripture. that my conscience may be ascertained of Christs fulfilling the law for me.

Phil. Christe saith in the Gospell: Thinke not that I am come to destroy the law or the Prophets. no, I am not come to destroy, but to fulfill. All we are destroyers & breakers of the law, but Christ is a perfect fulfiller of the same, not for himselfe. but for vs, & his fulfilling is our fulfilling. The holy Apostle in his Epistle to the Romans saith; there is no con-

Matth. 5
Rom. 8

demna-

demnation to thē which are in Christ Jesus, which walke not after the flesh, but after the spirit. For the law of the spirit of life through Jesus Christ, hath made vs frée frō the law of sinne and death. For what the lawe could not doe (in asmuch as it was weake because of the flesh) that performed God, sent his son in the similitude of sinfull flesh, and by sinne damned sin in the flesh, that the righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.

Here sée you, that whereas none of vs were able to fulfill the lawe, Christ the Son of God hath fulfilled it for vs, and by this meanes deliuered vs from the law of sinne & death. Againe in the same Epistle: Christ is the perfect fulfilling of the law, to iustifie all that beléeue. So many therefore as beléeue, are iustified, and for them Christ hath fulfilled the law to the vttermost. To the Galathians he also saith: Christ hath deliuered vs frō the curse of the law, in asmuch as hee was made accursed for our sake. For it is written Cursed is euery one that hangeth on a trée, &c. If Christ by his death and passion hath deliuered vs from the curse of the lawe, how then can the law condemne vs? Item in the same Epistle: When the time was ful come. God sent his Sonne made of a woman, and made bound vnto the law, to redéeme them which were bound vnto the lawe, that wee through election might receiue the inheritance that belongeth vnto the naturall sonnes. If Christe became man, and was bound

Rom. 10

Galat. 3

Deut. 21

Gal. 4

bound vnto the lawe, to redeeme and deliuer vs from the law: what power then hath the law ouer vs, that it may condemne vs? If we be through the free choice of God admitted to be Gods sons: then are wee no more slaues vnto the lawe, no: any more bound to the subiection thereof, that it may cast vs away as wicked transgressours, and heires of eternall damnation. For it is fulfilled for vs in Christ. To the Ephesians he writteth on this maner: Christ is our peace, which hath made of both one (he speaketh of the Iewes and Gentils) and hath broken down the wall that was a stop betweene vs, and hath also put away through his flesh the cause of hatred, euen the law of commandements, contained in the law written, &c. Here haue we the cause why God was angrie with vs. Verily because wee fulfilled not the lawe. Nowe is Christ come, & hath put away the cause of this anger and hatred (that is to say) hee hath fulfilled the law for vs, and reconciled vs vnto God, so that now the father for his sake hateth vs no more, but loueth vs, is no more angrie, but well pleased with vs, and accepted his fulfilling of the law, as our owne fulfilling. Also to the Colossians: Christ (saith he) hath put out the handwriting that was against vs, contained in the lawe written, and that hath he taken out of the waye, and hath fastned it to his crosse, and hath spoyled rule and power, and made a shew of them openly, and hath triumphed ouer them in his owne person. If Christ hanging on the crosse, hath by the vertue of his

Ephes. 2

Col. 2

passion & death, put out the handwritting that was against vs contained in the law, then is our bonde made frustrate and voyde, & we set at libertie, forasmuch as Christ by his blod hath both paide our debt vnto God the Father, & also subdued & brought vnder foot al our enemies. The epistle to the Hebrewes hath these words: the commandement that went afore is disanulled, because of weaknes & vnprofitablenes. For the law brought nothing to perfectiō, but was an introductiō to a better hope by the which we draw nye vnto God. Here are we taught also, forasmuch as by the lawe no man can bee made perfect (for who among vs fulfilleth the law:) We haue our perfection in Christ, by whome for our sake the lawe is fulfilled, and remission of sinnes, and euerlasting life is freely giuen vnto vs. This is the hope profite, and libertie, which so many as beleeue, receiue in Christ. Let therefore the terrours and curse of the lawe neuer trouble you though Sathan doe neuer so much lay it vnto their charge: but remember what the Apostle saith: yee are no more vnder the lawe, but vnder grace. Againe: Now are we delinered from the law, & dead vnto it: whereunto we were in bondage, that we should serue him in a new conuersation of the spirit, and not in the olde conuersation of the letter. For if righteousnes commeth by the lawe, then died Christ in vaine. But we know, saith the Apostle, that a man is not iustified by the dædes of the law, but by the faith of Iesus Christ. And we haue beleeued on Iesus Christ, that wee might be iustified by

Heb 7

Rom.6
Rom. 7

Gal.2.

by our faith in Christe, and not by the dædes of the law, because by the dædes of the law no flesh shall be justified. Againe, as many of you as are justified by the law, are fallen from grace. We looke for, and hope in the spirite, to be justified through faith. For in Christ Jesus, neither is circumcision any thing worth, neither yet uncircumcision: but faith which worketh by loue. Comfort your selfe. Neighbour Epaphrod, against the assaultes of Sathan, with these sweete sayings of the holy Scripture and so shall neither the feare nor the curse of the law hurt you.

Gal. 5

Epaph. God be thanked. I trust I am nowe well armed against Sathan for this matter. But what if hee lay my sinfull life unto my charge, & so burthen my conscience with that, that I knowe not what to doe, but am like to fall unto desperation? What shall I answere, howe shall I escape? for I confesse unto you, that I haue bene all my life time a verie grieuous sinner, and haue greatly offended the Lord my God.

Remedies against sin.

Phil. Discomfort not your selfe, but take a good heart unto you. You are in this behalfe in none other case then all the Saintes and faithfull people of God haue bene before you, and are at this day. For all haue sinned, and want the glory of God. All haue gone astray like lost sheepe. We are all unprofitable seruants. All our righteousnes is as a cloath defiled with menstrue. If wee say, wee haue no sin, we deceiue our selues, & the trueth is not in vs. But if we confesse our sinnes, God is faithfull and righteous to forgiue vs our

Rom. 3
Esay 53
Luke 17.
Esay 64
1 Iohn. 1.

sinnes

sinnes, and to clense vs from all vnrighteousnesse.

Epaph. What shall I doe then, that sinne may be no clog vnto my conscience?

Phil. Let it repent you, that euer you offended so louing a Father, and so gentle a Lord. Be hartily sory for your misdoings. Lament and inwardly bewaile your wretchednesses which so wickedly haue transgressed and broken the holy commaundementes of the Lord. For this hartie and vnfained repentance is a godly preparatiue to saluation, and without it none can be saued. Therefore Iohn Baptist, Christe, and his Apostles began their preaching of repentance. For whosoeuer is not brought into the knowledge of himselfe, he shall neuer haue delight to come vnto Christe. For such as thinke themselues whole, haue no pleasure in a Physition, but they that are sicke. Repentance. Matth. 2 Mar. 1 Acts 3 Matth. 9

Epaph. And will God accept this my repentance?

Phil. Heare what God saith by the Prophet: Whom shall I regard? Euen him that is poore, and of a lowly troubled spirite, and standeth in awe of my wordes. Esay 66

The Psalmographer also saith, A sacrifice vnto God is a troubled spirit. A broken and a contrite heart, Oh God, shalt thou not despise. Againe, the Lord is nie vnto them that are of a troubled heart, and hee will saue them, that are of a broken spirit. Psal. 51 Psal. 34

Epaph. O Lord take away from me that stonie hart, which cannot repent, and giue mee that fleshie hart, which gladly and willingly A prayer. Ezec. 11

lamen-

lamenteth her sinnes and miseries, and vainedly delighteth in a newe life. But what is repentance inough?

Confession of sinnes vnto God

Phil. As you earnestly and from the verie heart doe repent you of your former sinfull life: so likewise humble your selfe in the sight of God, and confesse your selfe vnto him a most wicked and miserable sinner. Cry in your heart with Dauid, and say. Haue mercie vpon mee O God, after thy great goodnes, according to the multitude of thy mercies, doe away mine offences. Wash me throughly from my wickednesse, and cleanse me from my sinne. For I acknowledge my faults, and my sinne is before me. Against thee onely haue I sinned, and done euill in thy sight. O turne thy face from my sinnes, and put out all my misdeedes. Make me a cleane heart (O God) and renue a right spirit within me. Cast me not away from thy presence, and take not thy holy spirite from me. Cry with that lost sonne, and say: Oh father, I haue sinned against heauen, & before thee, and am no more worthy to be called thy sonne. Cry with the Publicane, and say: O God be mercifull to me a sinner. Cry with the leper, and say: O Lord, if thou will, thou art able to make me cleane. Cry with the blind man, and say: O Iesu the Sonne of Dauid, haue mercie on me. Cry with the woman of Canaan, and say: Haue mercie on me, Oh Lord thou Son of Dauid, my daughter is grieuously vexed of the Deuill. Cry with the Centurion, and say: I am not worthie that thou shouldest enter vnder my

Ffal. 51

Luke 15
Luke 18
Matth 8
Math. 10
Matth. 15
Matth. 8

rose, but speake the word onely, and my son shall be healed: but vnto this your heartie repentance, and humble confession of your sinnes, you must put mightie & strong faith, Faith.
beleeuing that God the Father, for his promise sake, made vnto all penitent sinners in Christes blood, will freelie and mercifullie forgiue you all your sinnes. bee they neuer so many or grieuous. For without this faith, all that euer you doe is nothing woorth, as Rom. 14
the Apostle sayeth: What so euer is not of faith is sinne, Cain repented and confessed his Gen. 4
fault, saying: My sin is greater then I may deserue to be forgiuen: but because he wanted faith, hee fell into desperation, and was damned. Iudas repented and confessed his sinne, saying: I haue sinned, betraying the Math. 27
innocent blood, yea, hee also made satisfaction, such as it was: but notwithstanding, because hee added not faith vnto his repentance, confession, and satisfaction, all was in vaine. Peter his fellow Disciple, sinned Mat. 26
also grieuously, but because hee earnestly repented, and also faithfully beleeued to haue remission of his sinnes, by the precious blood of his Master, whome hee afore had both denyed and forsworne: he was forgiuen, and receiued into fauour againe. For Ephes. 1
by faith, wee are made of the Children of Iohn 1.
wrath, the sonnes of God. By faith are wee maried vnto Christ. By faith are our hearts purified. By faith, Sathan is ouercome. By faith the world is vanquished. By faith, wee Gal. 3.
are preserued from damnation. By faith we Act. 13.
are iustified & made righteous. By faith the 1. Pet. 1.

Rom. 5 wrath of God is allwaged. By faith wee
Iohn 6 worke the will of God. By faith, our prayers
are heard, & our requests granted. By faith,
we please God. By faith, we be made ỹ chil-
Mar. 11 dren not light. By faith wee are borne anew
Rom. 11 of God. By faith wee are made the temples
of the holy Ghost. By faith we vnderstand
the misteries of God. By faith wee prevaile
against the gates of Hell. By faith wee are
made the heires of God, and fellowheires
with our Lord and Saviour Christ Jesus, of
Lib. de fide ad petrum. everlasting glorie. Faith, as S. Augustin saye-
eth, is the beginning of mans salvation.
Without faith, no man can reache or come
vnto the number of the sons of God. With-
out faith, all labour of man is frustrate and
voyd. Faith, saith S. Ambrose is the roote of
all vertues, and whatsoever thou buildest on
this foundation, that alone profiteth vnto
the reward of thy worke, fruite and vertue.
Faith (saith he) is richer then all treasures,
stronger then all corporall power, and more
healthfull then all Physicions. Therefore
looke that you haue this true faith in you, &
that you cleave both tooth and naple (as
they vse to say) to the mercifull and comfor-
table promises of God: So may you be sure
to haue remission and forgivenesse of your
sinnes.

The sicke mans confession of his sinnes Epaph. I believe, O Lord helpe thou my
vnbeleefe. O Lord increase my faith. Oh
heavenly father, my God and Lord, I with
an assured perswasion of thy goodnesse to-
warde mee, most humblie beseech thee for
Jesus Christs sake, mercifullie to behold me

a most miserable sinner, and clearely to forgiue all those sinnes and wickednesse, which I wretched creature haue committed against thee my Lord GOD from the houre of my birth, vnto this present time. Forgiue me all my sinnes, for thy Names sake, they be both many and great. O remember not the sinnes and offences of my youth: but according vnto thy mercies think vpon me. O Lord for thy goodnesse. Oh remember not mine old sinnes: but haue mercie on me, yea, and that right soone: for I am come to great miserie. Helpe mee, O God of my saluation, for the glorie of thy Name: O deliuer me, and be mercifull vnto my sinnes, for thy Names sake. So shall I giue thee thankes for euer, and magnifie thy blessed Name, world without end. Psal. 78

Euseb. Amen.

Phil. Doubt not, Neighbour Epaphroditus, but that GOD hath graciously heard this your humble suite, and also granted your request. He hath forgiuen you all your sinnes. He will neuer lay them to your charge. Hee hath cast them away behinde his backe, so that hee will neuer remember them more: as he sayeth by the Prophet: I will forgiue their misdeedes, and will neuer remember their sinnes any more. Againe: If the vngodlie will turne away from all his sinnes, that he hath done, and keepe all my Commandements, and doe the thing that is equall and right, doubtlesse hee shall liue, and not die. As for all his sinnes that he did before, they shall not be thought vpon, but in his righte-

Iere. 31

uilnesse that he hath done, he shall liue. For haue I any pleasure in the death of a sinner, saith the Lord God, and not rather that hee conuert and liue? Item, Repent and turne from all your wickednesse: so shall there no sinne doe you harme. Cast away from you al your vngodlinesse, that ye haue done: make you new hearts, and a newe spirit. Wherefore will yee die, O house of Israel, seeing I haue no pleasure in the death of him that dieth, sayeth the Lord God. Turne you then, and ye shall liue. Therefore, leare not good brother: but continue faithfull, and repent vnto the end, and yee shall surely bee saued.

Of sinne. Psal. 6.

Epaph. Sinne is a heauie burthen, and very displeasant vnto the Lord our God, and maketh sinners to flee from the face of God, forasmuch as they knowe that God hateth sinne, and all them that doe commit it.

Phil. I confesse sinne to bee an heauie burthen, & displeasant vnto God, yet as heauie as it is, Christ hath taken it on him, & borne it away, as the Prophet sayeth: He hath taken on him our infirmities, and borne our sicknesses. This witnesseth S. Peter, saying: Christ himselfe bare our sinnes in his bodie on the tree, that wee beeing deliuered from sinne, should liue vnto righteousnesse. And where as ye saye, that sinne maketh sinners to flee from the face of God. I answere. It driueth indeede the obstinate and desperate sinners from God, but not the penitent which repent in faith, and turne vnfainedlie vnto the Lord their God, beeing perswaded that

Esay 53
Math. 8
1 Pet. 2

that hee is a Father of mercies, and God of all consolation, & that he for Christs sake wil forgiue them. Do they which feel themselues sick and diseased, flee & runne away from the Physition? They rather mak haste vnto the Physition being nothing afraide of him, because they are sicke & diseased, but rather so much the more doe they desire to come vnto him, to shew him their wounds, and to disclose their diseases, that they may bee made whole. Now Christ is a Physition, & all wee through sin ar diseased, shall we therfore run away frō Christ, & not rather mak haste vnto him? what Physition is so ready to heale the body, as Christ our Physitiō is ready to heal the soule? Who euer came vnto him with a faithfull & penitent hart, & was refused? who euer soght remedy at his hand, and was not holpen? Who euer opened vnto him his diseases, & was not cured: Hee calleth all without exception (be they neuer so diseased, and loaden with the burthen of sin) vnto him, and promises that he will ease them of their burthens, and make them whole: and is it to bee thought that he wil refuse sinners, whē they come vnto him? Come vnto me (saith he) all ye that labour and ar loaden, & I will refresh you: take my yoke vpon you, & ye shall finde rest for your soules. For I came not to call the righteous, but sinners vnto repentance. The Sonne of man came to seeke, and to saue that that was lost. How frequented he the companie of sinners, when hee was in this World, and that to this ende onelie, that hee might call them through his god-

Matth. 9

Matth. 11

Matth. 9
Luke 19.
Matth. 2

ly Sermon, vnto repentance, vnto the fa-
Matth. 11. uour of God, and vnto the fellowship of the
saints, in somuch that he was called a friend
Luke 7 of open sinners and Whores: How defen-
ded hee alway humble and penitent sinners,
Luke 19 against the proude and stiffe-necked Pha-
risies and Justiciars: When Zacheus being
a sinner, and the prince of the Publicanes,
sought to see Christ, how louinglie did Christ
speake vnto him, and friendlie came to his
House, ate and dranke with him: When
Luke 7 Marie Magdalene beeing a grieuous sinner,
came vnto Christ, he refused not her com-
panie, but talked most gentlie with her,
comforted her, receiued her into his fauour,
quieted her conscience, healed her dilea-
ses, and gaue her euerlasting life. When
the poore Publican, which had both oft and
grieuouslie offended the Lord his God, came
into the Temple to praye, and in his pray-
ers humbled himselfe before the Maiestie
of God, and confessed himselfe a sinner, was
hee not ioyfullie receiued into the fauour of
GOD. and pronounced more righteous, e-
uen by the mouth of Christ, then the proud
Pharisie, for all his glistring workes: How
ioyfull was that vnthriftie, prodigall, and
wastefull sonne receiued home againe:
What friendeship found that thiefe which
was crucified with Christ, at the hande of
Luke 29 Christ when he saide: Lord remember mee
when thou commest into thy kingdome:
Did not Christ straightwayes answere him
and say: This day shalt thou be with me in
Paradise: And yet was he both a thief, a se-

ditio

ditions person, and a murtherer. Christ refu
seth none, although neuer so grieuous a sin-
ner, if we come vnto him. Turne yee vnto
me, and I wil turne vnto you, saith the Lord
of hostes. Thou disobedient Israel, turne a-
gaine, saith the Lord, and I will not let my
wrath fal vpon you. I am merciful (saith the
Lord) & will not alway beare displeasure a-
gainst thee. But this I will that thou knowe Zach. 7
thy great blasphemie, namely that thou hast
vnfaithfully forsaken the Lord thy GOD,
and hast made thy selfe partaker of strange
gods, vnder all greene trees: but hast had
no will to heare my voyce, sayeth the Lord, Ierem. 3
O yee disobedient children, turne againe,
sayeth the Lord, and I will bee maried with
you. &c. O yee disobedient Children, turne a-
gaine, saying: Loe, we are thine, for thou art
the Lord our God and so shall I heale your
backe-turnings. Who will not boldely come
vnto so merciful a Lord, and most loving fa-
ther, seeing he so gentlie calleth all men vnto
him, bee they neuer so grieuous sinners, and
promiseth that he will not refuse them, but
louinglie receiue them, neuer lay their offen-
ces vnto their charge, but to forget them, &
cast them behinde his backe, that hee neuer
remember them, or looke vpon them any
more.

Theoph. The Lord is merciful, gentle and
loving, patient, long suffering, and of much
kindnes, & readie at all times to forgiue, yea,
euen when he is at the point to punish. The
Lord is loving vnto euery man, & his mercie
is ouer all his workes. The Lord is good and

gratious, and of great mercie vnto all them that call vpon him. The Lord is ful of tender compassion and great mercy, long suffering and of much goodnes. He will not alway be chyding, neither keepeth hee his anger for euer. He dealeth not with vs after our sinnes, neither rewardeth hee vs according to our wickednesse. For looke how high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him. Looke how wide also the East is from the West: so far hath he set our sins frō vs. Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him. For he knoweth whereof wee be made: he remembreth that wee are but dust. With the Lord there is mercy, and with him is plenteous redemption. And he shal redeem Israel from all his sinnes.

Psal. 130.

Phi. The great kindnes, and deare hearty loue of God towarde vs, appeareth not onelie in this, that hee both willinglie and gladly admitteth and receiueth sinners, whensoeuer they repent and turne vnto him, but in that he also most diligently seeketh them vp, fetcheth them home again, and giueth them grace to repent and turne, that they may be saued. This thing is verie liuelie described & set forth in the Parables of the strayde sheep of the lost groat, and of the wounded man. Herein is loue (saith S. Iohn) not that we loued God, but that he loued vs, and sent his Sonne to bee the agreement for our sinnes. S. Paul sayeth: God setteth out his loue toward vs, seeing that while wee were yet sinners

ners, Christ died for vs. Much more then nowe, we that are iustified by his blood shall be saued from wrath through him. For if when we were enemies, wee were reconciled to God, by the death of his Sonne, much more seeing wee are reconciled, we shall bee preserued by his life.

Epaph. I beleeue that God is a mercifull Father for Christs sake, to all them that doe truely repent, beleeue, & conuert vnto him: but is it not to be feared, that my repentance and conuersion is too late?

Phil. Be on good comfort neighbour Epaphroditus, there is no repentance and conuersion too late in this worlde, so that it bee true, and proceedeth from a contrite heart & humble spirit. For at whatsoeuer houre a sinner doth mourne and lament for his sins, God promiseth, that he will forgiue him his iniquities, that hee will neuer remember them more. And Christ saith: Blessed are they that mourne, for they shall be comforted. In the holy scriptures God doeth verie often cal vs vnto repentance, but hee appointed not either this or that time, day, & houre, but hee willeth vs to repent, and promiseth that whensoeuer wee returne vnto him, wee shall be safe, and escape from death vnto life. Our Sauiour Christe also biddeth all that are diseased to come vnto him, and promiseth that he will ease them, but hee assigneth no time, but at all houres, he promiseth grace, mercie, fauour, helpe and comfort. Christ is a Sauiour for all ages, and refuseth no conuersion, although neuer so late. If wee come

Remedies against late repentauce and conuersion vnto God Ierem. 3 Ezech. 18 Matth. 5

Mar. 11

in

in childhode, in youth, in middle age, or in olde age, whensoeuer we come, we shall be receiued. Only let vs come. It is better late then neuer. God is like mercifull in al ages.

Matth. 1 Christ is a sauiour able enough to saue at all times. He ceaseth not to be called Iesus, that is to say, a Sauiour, neither ceaseth hee at

Heb. 12 any time to saue, as the Apostle saith. Iesus Christ, yesterday, and to day, and the same continueth for euer. If Christ were appointed of God the Father, a Sauiour for certaine times, and not for all times: so should

Note. he be no perfect Sauiour, if he could not as effectually saue at the houre of death, as at the houre of birth, hee were vnworthy the name of a Sauiour. But he abideth a Sauiour for all ages, and for all kinde of people. so that they vnfainedly repent, beleeue, and

Matt. 20 turne. Set before your eyes, the Parable which we reade in the gospell, of them that were hired to worke in the vineyard. Some came earely in the morning, some about the third houre, some about the vj. and ix. houre, & some about the xj. houre. And when night once came that they should receiue their wages all had like reward. When they that came first, sawe that they that came last, & wrought but one houre, were equall vnto them which had borne the burthen and heat of the day, and receiued like reward: one of them murmured and grudged at the matter: but it was answered: Friende, I doe thee no wrong. Take that is thine and goe thy way. I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me listeth

with

with mine owne goods: Thus see you, that they which came at the latter end of the day and wrought in the vineyard but one houre, were not refused, but receiued the like reward with them that came first. Onely let vs be labourers and no loyterers, onely let vs come into the Lordes vineyarde, and not run away backward, & at whatsoeuer houre we come, we shall bee welcome and receiue our reward with the first. Againe, the history of the theefe that hanged on the right hande of Christe, which theefe was full of wicked dedes, and neuer turned vnto God, vntill the very houre of his death declareth manifestly that there is no conuersion in this life, to late, if it bee accompanied with true repentance, and vnfained faith. The theefe hanging on the crosse, and at the poynt of death onely saide vnto Christ: Lord remember mee when thou commest into thy Kingdome: And Christe well accepting his conuersion saide vnto him: Truely I say vnto thee, this daye thou shalt be with me in Paradise. Luke 23.

Who will nowe despaire of the good will and fauourable mercie of God, seeing that this theefe conuerting at the very last houre of his death, was not of Christe reiected, but receiued, and made a fellowe citizen with Christ, of ioyfull Paradise?

Epaph. But I haue many times grieuously offended the Lorde my God, and broken his holy commandements.

Phil. This is no let vnto your saluation, so that your conuersion be vnfained. The righ-

Prou.24 Eccle.7 Psal.14. Matth.20 Esay64. righteous man sinneth seuen times in the day. Who liueth, and sinneth not? All goe astray. There is none good but God alone. All our righteousnesse is as a cloathe defiled with menstrue. If God should deale with the most holy and most perfect, according to their desertes, they should finde nothing in themselues but worthy damnation. Dauid with other very many of the old Testament, oftimes sinned & offended God, with their wicked actes, yet forasmuch as they repented and vnfainedly turned vnto God, they were receiued into fauour, and saued. The Disciples of Christe, Peter and his fellowes, were sinners also, and many times did that which is not righteous in the sight of God, yet they bewailing their miseries and truely returning vnto God, were admitted into the number of Gods elect. God is that Lord, which forgiueth not only one talent, but the whole debt of x. M. talents, if we come truly vnto him, and knowledge our beggarie, yea our nothing. If God would that we should forgiue one another, so oft as we offend, doubtlesse God will also forgiue vs whensoeuer wee offend, if wee vnfainedly turne vnto him, be our sinnes neuer so many and grieuous. Marie Magdalene sinned full oft, yet was shée forgiuen, as it is written of her: Many sinnes are forgiuen her, because she hath loued much. The Publicane, was without doubt a verie grieuous sinner. And had many times broken the cõmandements of God, yet so sone as hee humbled himselfe before the throne of Gods Majestie, and appealed

Matth.18 Matt.26 Matth.18.

realed vnto his mercie: he was receiued into
fauour, & pronounced of Christs owne mouth,
more righteous then the Pharise: For all
his glistring workes and outward holynesse
of life. King Manasses in his prayer, confessed
vnto God, that hee had sinned aboue the
number of the sand of the Sea, and that his
iniquities were innumerable: yet after he re-
turned vnto the Lorde, they were all forgi-
uen, and he receiued into fauour. If there bee Mat. 6
not dayly remission of dayly sinnes, at the Luke 11
hand of God, for Christs sake, why are wee
commanded dayly to pray for the forgiuenes
of our sins. If the fauour of God be promised Iere. 18
at all houres, to such as vnfainedly turne Ezec. 18
vnto their Lord God, and seeke him in single- psa. 119
nes of heart: then followeth it, that sinne we
neuer so oft, and neuer so grieuously, yet if
heartie repentance come, there is hope of re- Heb. 7
mission of sinnes, through the blood of Christ.
If Christ be an euerlasting Bishop, then is
he able at all times, to saue euen at the full,
those which come vnto God through him. If
Christ goe forth to be called Jesus, that is to matth. 1.
say, a sautour, then ceaseth he not to saue sin-
ners. If Christ be our intercessor, Mediator,
and Aduocate vnto God the Father, euen Rom. 8
vnto the worlds end, then may wee bee sure 1 Tim. 2
through him to haue remission and forgiue- 1 John 2.
nesse of our sinnes, euen vnto the ende of the
worlde, yea and that at all times sinne wee
neuer so ott and grieuously, if we repent, be-
leaue and amend. Therfore though you haue
many times grieuously offended the Lorde
your God, & broken his holy cõmandements,

yet

2 Cor. 1 yet desspaire not, but turne againe vnto the Lorde your God, & hee will turne vnto you, Rom. 10 deliuer you and saue you. For he is the Father of mercies, and God of all consolation. He is rich enough for all them that call vpon him. If ye do thus though your sinnes be as red as scarlot, yet shall they be as white as snow. And though they were like purple, yet Iere. 3 shall they be as white as woll. Heare what God saith by the Prophet: Commonly when a man putteth away his wife, and she goeth from him, and marieth with another, then the question is: should hee resorte any more vnto her, after that? Is not this fielde then defiled and vncleane? But as for thee, thou hast playde the harlot with many louers, yet turne againe to me, saith the Lorde, &c. and I will not let my wrath fall vpon you. I am mercifull (saith the Lorde) and I will not alway beare displeasure against thee. O turne againe, and I wil be maried with you. Whom would not these wordes encourage to come againe vnto the Lorde his God, and throughly to bee perswaded of Gods loving fauour towardes him, and of the forgiuenes of his sins, be they neuer so many and grieuous, if he repent, beleeue and amend?

Epaph. These things comforte well my weake conscience. But one thing doth greatly discourage me.

Remedies against the want of merits

Phil What is that?

Epaph. I haue no merites, nor plentie of good workes: wherewith I may make God fauourable to mee: but I am a barren figge tree voyd of all fruite.

Phil

Phil. The want of merites ought nought to plucke you from comming vnto God. Titus 3

God saueth not vs for the righteous workes which wee haue done, but for his mercies sake. Rom. 11

If our saluation came of workes and merites: then were grace no more grace. Rom. 6

If euerlasting life were gotten by deserings: then were it not the gift of God through Iesus Christ our Lorde: but the Apostle saith: By grace are ye saued through faith: and that not of our selues: it is the gift of God, and commeth not of workes: lest any man should boast himselfe. Ephes. 2

If righteousnesse come of the lawe: then Christe is dead in vaine. Gal. 2. Rom. 10. Mat. 9 Luke 15

Christ came not to call the righteous, but sinners to repentance. And wee are taught in the gospell, that ioy shall be in heauen ouer one sinner that repenteth more then ouer ninetie and nine just persons, which nede no repentance. What had the wounded man deserued, that hee should be healed? What had the straid shepp merited, that the shepheard should so louingly fetch her home againe? What good workes brought Marie Magdalene, when Christe receiued her vnto grace, and forgaue her her sinnes? And so likewise of diuers other. Luke 7

If GOD should saue vs because of our merites, and good workes, so should wee chose GOD by our workes and merites, and not GOD vs by his fauour grace and mercie: But Christ saith: Wee haue not chosen mee, but I haue chosen you. And S. Iohn wondring at this great mercie of God, bursteth out into these words, and saith: Behold what Iohn 15 Iohn 3

loue

loue the Father hath shewed on vs, that we
1 Iohn 3 should be called the sonnes of God. Againe,
Herein is loue, not that wee loued God, but
that he loued vs, and sent his Sonne to be
Ephes.1 the agreement for our sinnes. And S. Paul
sayeth: God the Father hath chosen vs in
Exod.33 Christ, before the foundations of the worlde
Rom. 9 were laid. God therefore did chose vs by his
grace, and not we him by our workes and
merits. I will haue mercie, said God to Mo-
ses, to whome it pleaseth me to haue mercie,
and I will haue compassion, on whome it is
my pleasure to haue compassion. It lyeth
not therefore in a mans will or cunning, but
Psal. 18 in the mercie of God. And the Psalmist say-
eth, speaking of God, and of himselfe: He
Psal. 56. hath saued mee, because it was his pleasure
De verb. to haue me. Againe he saith: thou shalt saue
Apost. them for nothing: What is that to say, saith
ser. 15 S. Austine, thou shalt saue them for nothing?
but that thou findest nothing in them, wher-
fore they should bee saued, & yet sauest thou
them: freely dost thou giue, freely dost thou saue
And S. Hierome alledging the same sentence
Lib. 2 against the Pelagians, saith, that the right-
contra eous are not saued by their owne merits, but
Pelag. by the tender mercie of God. If we shal con-
In Ioan. sider our merites saith Chrysostome: we are
Cap. 3. not onely worthy no reward, but we are al-
hom. 25 so worthie punishment. Let all mens merits
De prædest. which perisheth through Adam, be stil & kepe
Sanctorum. silence, saith S. Austine, and let the grace of
God raigne, which raigneth through our
Lorde Iesus Christe. The redemption of
Christs blod should waxe vile and become

of

of no price, saith S. Ambrose, if the iustifica- De Vocat.
tion, which commeth by grace were due vn- Gen. Lib.
to merites going afore. Dauid saith in a cer- Cap. 5
taine Psalme: Praise the Lord, Oh my soul, Psal. 103
& all that is within me praise his holy Name.
Praise the Lord, O my soule, and forget not
his benefits. Which forgiueth all thy sinnes,
and healeth all thine iniquities. Which sa-
ueth thy life from destruction, and crowneth
thee with mercie and louing kindnesse. All
good men from the beginning haue attribu-
ted and giuen the whole glory of their iusti-
fication and saluation, not to their owne
merites and good workes, but to the free
grace, and vndeserued mercie of GOD: that
God may be all in all: and that he which re-
ioyceth, should reioyce in the Lord. For
the contentation and quietnesse of your con-
science in this behalfe, remember that Christ
came not to call the iusticiars, but sinners
vnto repentance. Remember that the Son of
man came to seke and to saue that, that was Math. 9
lost. Remember that Christ is a Physition,
& that the whole hath no neede of a Physi- Matth. 12
tion, but such as are sick. Remember that
Christ calleth vnto him all such as are disea-
sed and loaden with the burthen of sin. Hee
requireth no merits, onely come. Remem-
ber that Christ is called a Sauiour, to the Matth. 1
ende that hee should saue them which other- Luke 2
wise should perish. Heare also what GOD
saith by the Prophet: Come to the waters Esay 55
all yee that bee thirstie, and ye that haue no
money. Come, buye, that yee may haue to
eate. Come, buy wine and milke without

any money, or money worth. Wherefore doe you laye out your money for the thing that feedeth not, and spende your labour about the thing that satisfieth you not? But hearken rather vnto me, and ye shall eate of the best, and your soule shall haue her pleasure in plenteousnesse. Incline your eares, and come vnto me, take heed (I saye) and your soule shall liue. Our Sauiour Christ also sayeth: If any man thirst, let him come vnto me, and drinke. Againe, in another place: I will giue to him that is athirste, of the Well of the water of life. He that ouercommeth shall inherite all things, and I will be his God, and he shal be my sonne. And, Let him that is athirst come: and let whosoeuer will, take of the water of life freely. Here is the fauour of GOD, remission of sinnes, the gift of the holy Ghost, quietnesse of conscience, and euerlasting life, promised freely without merites or deserues, to so manie as will come vnto Christ, with a repentant heart, and faithfull minde. For Christ was sent of God the Father, to preach good tydings vnto the poore, that hee might binde vp the wounded harts, that he might preach deliuerance to the captiue, and open the prison to them that are bound, declare the acceptable yeare of the Lord, and comfort all them that are in beauinesse. He came into this world to saue sinners. Therefore, let it not dismay you, though you finde in your selfe plentie of sinnes, and good works verie few, cast rather the eyes of your mind with strong faith on Christ, and on his right-

Iohn 6.
Iohn 8
Apoc. 22.
Esay 61
Luke 4.
Tim. 1

teousnes, on his merites, passion and death, on his blessed bodie-breaking, and his precious blood-shedding. Beleeue him to bee ordained of GOD the Father, to bee your wisedome and righteousnesse, your satisfaction and redemption, that as it is written: Hee that reioyceth, should reioyce in the Lord. Count all your merites, good workes, and righteousnesse, vyle, and of no price, for the excellencie of the knowledge of Christe Jesus our Lorde. Labour to winne Christ, and to bee found in him, not hauing your owne righteousnesse, which commeth of the Law but that which is through the faith of Christ, euen the righteousnesse which commeth of God through faith, that you may know him, & the vertue of his resurrection, & fellowship of his passions. He that through true faith hath gotten Christ put him on his back with al his righteousnes & holinesse, he is not altogether without merites, neither walketh he naked in the sight of God. Vnto this exhorteth S. Paul, when he saith: Put ye on the Lord Jesus Christ that is to say, cloth your selfe through faith, with all the merites and workes of Christ: take his righteousnes holines, perfectiō, praying, fasting, watching law-fulfilling, miracles working, preaching, passion, death, resurrection, ascension, and all that euer he hath to be yours. Beleeue him to be giuen you of God, with all that euer he hath. Christ is yours, all therfore that euer Christ merited in his flesh, is yours also as the Apostle saith: God spared not his owne Sonne, but gaue him for vs all, how Rom. 13

Rom.8 can it be then, that with him hee should not giue vs al things also? If you on this maner put on Christ his merites and good workes through true faith, you shall not appeare before GOD, an vnfruitful Fig-tree, neither shall the curse of God fall vpon you. Heare what S. Augustine saith, all my hope is in the death of the Lord. His death is my merite & my refuge, my health, life, & resurrection. The tender mercy of my Lord, is my merite. I am not without merites, so long as the Lord of mercies faileth not: & if ỹ mercies of the Lord be plenteous, then am I also plenteous in merites. The mightier that he is to saue, the better is my state and condition, & the more free am I from all danger. Here see you that this godly man S. Augustine knoweth no other merites that may doe him good, but the merites of Christ's death and passion. Hee counteth Christs merites, his merites, and faith: That he is not without merits, so long as the Lord of mercies faileth not. In another place he also saith: all my hope & assurance of my whole trust, is in the precious blood of Christ, which was shed for vs, and for our saluation. In that is all my comfort, reposing, and the whole affiance of my saluation. In that I desire to come vnto thee (O heauenly Father) not hauing mine owne righteousnes, but that righteousnesse which commeth by the Sonne Jesus Christ our Lord. And brethren, that wee may be healed from sinne, let vs beholde Christ crucified. For as they that did behold the brasen Serpent in the wildernes, did not die through ỹ sting-

Matth.12 In manuali. Cap.2

stinging of the serpents: so likewise they that doe looke vpon the death of Christ with faith, are healed from the bytings of sinnes. Hereto agreeth the saying of S. Bernarde: what is of so mightie force, & great strength to heale the wounds of the conscience, as the diligent remembrance of Christs woundes? Againe: when I am troubled and put in fear of my sinnes, then doe I hide me in the bloody wounds of Jesus Christ. Look that you therefore likewise flee vnto the merits of Christs death and Passion, and so shall neither sin, death, hell, desperation, lawe, or any other thing hurt you.

Epap I beleue that whatsoeuer Christ did in his humanity, he did it for me, and for my saluation. And in thée (O Lord God) is my whole trust, let mee neuer bee confounded: But neighbour Philemon.

Phil. What is your minde, Sir? Of Predestination.

Epaph. What if I be not of the number of those, whom GOD hath predestinate to bee saued?

Phil. Feare you not: God without all dout hath sealed you by his holy Spirit vnto euerlasting life. Your name is written in the book of life. You are a Citizen of the newe glorious, & heauenly Jerusalem. You shal remain with God in glory, after your departure, for euer and euer.

Epaph. It sore repenteth me that I haue at any time offended the Lord my God. Of repentance.

Phil. This repentance is an euident testimonie of your saluation, and that God hath predestinate, and to-fore appointed you vnto

euerlasting life: for it is written: Repent you of your former life: for the kingdome of God is at hand. Againe, if the vngodly shal repent him of all his sins that he hath done, &c. doubtles he shall liue and not die. As for his sins that hee did before, they shall not once be thoght vpon.

Ezech. 18

Epaph. I haue an earnest faith in the bloud of Christ, that God the Father will forgiue me all my sins for Christs sake.

Phil. You thus beleeuing cannot perish, but this your faith is an vndoubted assurãce vnto your conscience, that you are predestinate to be saued: for it is written, God hath so dearely loued the world, that hee gaue his onely begotten Sonne, that all that beléeue on him, should not perish, but haue euerlasting life: For God sent not his Son into the world, to condemne the world: but that the world should be saued by him. He that beléeueth on him is not condemned: Hee that beléeueth on the Son, hath euerlasting life: verily, verily I say vnto you, he that heareth my word, and beléeueth on him that sent me, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life This is the Fathers will that sent me that of all which hee hath giuen mee I shall loose nothing, but raise them vp againe at the last daye. And this is the will of him that sent me, that euery one which seeth the Son, and beléeueth in him, haue euerlasting life, and I will raise him vp at the last day. I am the resurrection and life, he that beléeueth in mee, though he bee dead, yet shall hee liue

And

And euery one that liueth and beléeueth in me, shall neuer die. To him (Christ) gaue all the Prophets witnesse. saieth S. Peter, that through his Name whosoeuer beléeueth in him, shal receiue remission of sinnes. If thou acknowledge with thy mouth, that Iesus is the Lord, and beléeue in thy heart, that God raised him vp from death, thou shalt bee saued. For to beléeue with the heart, iustifieth, and to acknowledge with the mouth, maketh a man safe: for the scripture saith: whosoeuer beléeueth on him, shall not be confounded. Thus see you, that faith doeth assure your conscience of Gods fauour, and of euerlasting life Doubt ye not therefore, but that you are counted in the number of Gods elect and chosen people, and shall inherite the glorious Kingdome of God.

Epaph. I was baptized in the name of God the Father, and of God the Son, and of God the holy Ghost

Phil. This is also a sure token of the fauour of God to warde you, and that you are predestinate vnto euerlasting life, seeing that according to your profession, you doe beléeue, and vnto the vttermost of your power frame your life. For it is written: He that beléeueth, and is baptized, shall be saued. And S. Peter said vnto the Iewes: Repent you of your sins, and be baptized euery one of you, in the name of Iesus Christ, for the remissiō of sins, and ye shall receiue the gift of the holy Ghost. And S. Paul saith: all ye that are baptized, haue put on Christ, and you knowe there is no damnation to them that are in

Christ Iesu. For as when ye were baptized, ye forsooke the deuill, the world, and the flesh with all their workes, pompes, and vanities, and gaue your selfe onely vnto the seruice of God, taking him for your Lord & Master: euen so hath God likewise taken you to bee his seruant, loueth and fauoureth you, and will defende you against all your enemies, and neuer forsake you, vntill he hath brought you vnto euerlasting life. By baptisme is he your Lord GOD, therefore will hee not suffer you to perish. By baptisme hee is your Father, and you are borne of him, and so become his sonne, therefore can hee none otherwise then loue, tender and fauour you, and giue you the inheritance of his heauenly kingdome. By baptisme are you made the brother of Christ, heire of God, and fellowe heire with Christ of euerlasting glory: then may you be certaine to bee of that number, that shall inherite eternall life. By the baptisme is the holie Ghost giuen you, then are you the sonne of God & cannot perish. For it is written: they that are led with the spirit of God, are the sonnes of God: baptisme is a continuall signe of the fauour of God toward vs, of the free remission of sins, of our reconciliation vnto God for Christes sake, & that we be by adoption the sons of God, and heires of euerlasting glory.

Epaph. In times past I haue also many times receiued the misteries of the Lordes bodie and blood in the Temples of the Christians, with the congregation of God, where in I confesse, I haue found great comfort, &

very

very much quietnesse vnto my weake and sinfull conscience.

Phil. The often comming with a feruent desire vnto the Lords table, by true faith to fede vpon the misteries of the Lords bodie and blood, is a manifest argument that God hath chosen you to be his, hath written your name in the booke of life, and predestinate you vnto euerlasting glory. For in so doing, you haue not only called vnto remembrance the most healthfull death of our Lorde and Sauiour Iesus Christ and so bene thankfull for it, but you haue also shewed your selfe a liuely member of that holy body, whereof Christ is the head. You haue professed openly in the face of the Christian Congregation that God the Father is your Father, that Christ is your Lord and sauiour, that by the one onely oblation of his blessed body on the altar of the crosse, all your sinnes are put away and forgiuen, and you made the inheritour of glorie euerlasting. When you thus came vnto the Lords table, all the fruits, benefites, and merites of Christs passion were forgiuen you, namely the fauour of God, remission of sinnes, the holy ghost, quietnes of conscience, new affects, victorie ouer Sathan, death, and Hell, and finally, euerlasting life: so that nowe yee are incorporated in Christ, and become a true and liuely member of the misticall body, whereof hee is the head: yea, you are flesh of his flesh, and bone of his bones. and the Apostle saith, Is not the cuppe of blessing which we bless, partaking of the blood of Christ? Is not the bread which wee breake

Ephes. 5
2 Cor. 10

breake, partaking of the body of Christ &c.

Epaph. As I haue had many times an earnest and feruent minde to come reuerently vnto the Lords table, and to be partaker of the holy mysteries of Christs body and blood with the congregation: so likewise haue I at all times bene glad to repaire vnto those places, where the worde of God hath bene preached: and the doctrine that hath there bene taught, I marked diligently, kept it in memorie, and to the vttermost of my power, I laboured to frame my life, according to the same, that I might bee no forgetfull hearer, but a diligent doer of those workes which I learned of the holy scriptures, to be acceptable vnto the Lorde my God, that I might serue him in holynesse, and righteousnes all the dayes of my life.

Of hearing gods word.

Iames 1

Phil. As there is not a more euident testimonie, & surer argument, that that man is in the state of euerlasting damnation, which hath no minde to heare the worde of God, nor to traine his life according vnto the doctrine thereof: so likewise is there not a more certaine signe, that any man is predestinate to be saued, then when hee hath a minde to heare the word of God, as our Sauiour Christ testifieth, saying: Hee that is of God, heareth gods word: ye therfore hear the not, because ye are not of God. Here see you, how Christ putteth a difference betwene the that are of God, & the ỹ are of the deuil: They ỹ are the children of the deuil haue no mind to heare the word of God. But they that are sonnes of God, haue a feruent delite, and

Iohn 8

singular great pleasure to heare Gods worde: yea, and as the Prophet saith, to exercise themselues in it daye and night. In another place, our Sauiour Christe saith also: My sheepe heare my voyce, and I know them, and they follow mee, and I giue vnto them life, and they shall neuer perish, neither shall any man plucke them out of my hande. In this sentence ye see, that they which hear the voyce of their shepheard Christ, are the sheepe of Christ, and that they shall neuer perish, but haue euerlasting life. Christ saide also vnto Pilate, Euery one that is of the trueth, heareth my voyce. You haue a mind to heare the worde of God, and to heare the voyce of Christe, that bie shepheard. I haue shewed your selfe to be of the trueth: So being yee cannot perishe, but obtaine euerlasting life. For Christ himselfe pronounceth them blessed, which heare the worde of God, and kéepe it, that is to saye beléeue it, and study to frame their life, according vnto the same. Iohn 10 Iohn 18 Luke 11

Epaph. Moreouer, I haue euer had a desire (I thanke the Lorde my God for it) to pray vnto the Lorde my God, and to call on his holy Name, although I confesse not so feruently as I ought. Of prayer.

Phil. This thing also doeth fully certifie your conscience, that you are of the nomber of Gods Elect, and to fore appointed vnto euerlasting saluation. For it is written: Whosoeuer doth call vpon the name of the Lorde shall bee safe. Againe: He hath cried vnto mée, and I will gratiously Ioel 2 Psal. 9

heare

heare him: yea I am with him in trouble, I will deliuer him & glorifie him, with long life will I satisfie him, and shew him my saluation.

Epaph. God be thanked, I am nowe well quieted in my conscience, and feare Sathan nothing at all, I thinke my selfe at this present, so strong, and so throughly enarmed against the deuill, and all his wicked armie, that I am nothing affraide to enter battell with him: but am fully perswaded, that by the helpe and power of my grand Captaine Iesus Christ I shall ouerthrowe him. One doubt remaineth, and that once dispatched, I trust I shall be in some readinesse for the Lorde my God, whensoeuer hee sendeth for mee and calleth mee out of this wretched world.

Phil. What is that?

Epaph. I haue heard many time at the mouth of diuers men, which haue a good opinion of themselues, of their owne wit, doctrine, learning, that no man in this world is certaine of his saluation, neither can any man say with a safe conscience, and vndoubted faith: I am of the number of Gods elect, I am a vessell of mercie, I shall be saued, my name is registrate in the booke of life, &c. but all men, euen the most godly and faithfull, must doubt of their saluation, of the remission of their sinnes, of the fauour of God toward them, and of euerlasting life.

Par. 6 The certaintie of Gods fauour towards vs, & of our saluation.

Phil. This is the doctrine of the Papistes, both wicked and damnable. The Papistes in teaching this doctrine, doe not only trou-

ble

ble, disquiet, make afraid, wound, kill, and slay the consciences of the simple people, and of such as credite their deuilish doctrine, but as much as in them lyeth, they make God a lier, his holy word false, & our faith frustrat, voyde and vaine. Take away the certaintie of saluation from any man, and to what point serueth the mercifull promise of God, and the faith which apprehendeth and layeth hande on the most louing promises of God? This doctrine openeth a verie path vnto Hell and bringeth vnto desperation.

Christ. Yet the Papistes alledge the scriptures for them.

Phil. I thinke that: for so is their accustomed propertie, they alledge many times the scriptures of God, to defend, and to stablish their errours and heresies, and to blear the simple peoples eyes, which are not able to discerne A from B, nor to iudge betweene trueth and falshode, but are easily led that way, whereunto the subtle and wylie Papist perswadeth. If I had leasure to declare vnto you, what iugling the vngodly Papists haue vsed, and yet doe vse, in writting and wresting, in corrupting and abusing the holy worde of God, yee would not a litle marvell at the matter: but I would gladly heare what the Papistes can alledge out of the word of God, for the confirmation of their wicked opinion in this behalfe.

The manner of Papistes in alledging the scriptures.

Christ. The sentence whereunto they stick and cleaue, as vnto an invincible bulwarke, is this: A man knoweth not whether hee be worthie loue or hatred, but all things are kept

Eccle. 9

kept vncertaine vnto the time to come.

Phil. The kingdome of the Papistes, is not without a cause, called the kingdome of lies, and the Papistes themselues may right well bee resembled to the beast which rose out of the Sea, vnto whome was giuen a mouth to speake great thinges, and blasphemies, yea to speake blasphemies against God, to blaspheme his Name and his tabernacle, and them that dwell in Heauen, &c. But as concerning the texte which they alledge (although the learned in the Hebrewe tongue knowe right well howe greatly this texte after the common Latine translation, differeth from the trueth of the Hebrewe) it is abused of them, and wrested contrary to the minde both of the Author, & of the Translator, as the words that immediatly followe, doe manifestly declare. When Salomon saith A man knoweth not, whether he be worthy loue, or hatred, he speaketh not of the knowledge & judgement of the conscience toward God, for who knoweth not, that hee is worthy hatred which sinneth against the Lorde his God: contrariwise that he pleaseth God, and God loueth him, which doth that thing that is pleasaunt in his godly sight, but hee speaketh of the outwarde and carnall judgement and knowledge, which men haue of themselues, of their owne strengthes, wisedome or freewill, concerning thinges which chance to them outwardly. As though hee should say: if a man should only behold & consider the outward face of things, & judge the fauour or disfauour of God toward any mā,

Apoc. 3

of

of the thinges that outwardly chance vnto any man: he were not able to affirme and to perſwade his cõſcience, whether God loueth him, or no. For God indifferently without any reſpect had to either of the parties, giueth as aboundantly, to the vngodly as to the godly, the vnfaithfull as to the faithful, to the ſaintes as to the wicked, his temporall and outward gifts, as beautie, ſtrength, riches, health of body, reaſon, wiſdome, eloquence, honour, nobilitie, wealth, glorie, &c. Yea many times the enemies of God haue more plenteouſly giuen vnto them of God, the riches and pleaſure of this life, then the friendes of God. Therefore if a natural man not being regenerate, nor borne a new of the ſpirit of God, conſidereth the outward face of things, and iudgeth of them, the fauour or diſfauour of God: verily ſo knoweth he not, who is worthie Gods loue or hatred, ſo is he not certaine whom God loueth, or whom he hateth. This is the aforeſaid text of Salomon (as it is tranſlated) to be vnderſtood.

And this is the meaning of the Authour, the words that follow do manifeſtly declare. It happeneth (ſaith he) vnto one as vnto another: it goeth with the righteous, as with the vngodly, with the good & cleane as with the vncleane: with him that offereth, as with him that offereth not: like as it goeth with the vertuous, ſo it goeth with the ſinner. Eccle. 9

As it happeneth vnto the periured, ſo happeneth it alſo vnto him that is affraide to bee forſworne. Among all thinges that come to paſſe vnder the Sunne, this is miſerie, that

that it happeneth vnto al alike. Of these wordes it euidently appeareth, that Solomon speaketh of the knowledge which an natural man hath by the outwarde giftes of God: whereof, because they be indifferently giuen as well to the good, as to the bad, he is not able to iudge whome God loueth and whome he hateth: Now whereas the Papists wrest this text vnto the knowledge, or iudgement of the conscience, which commeth of the spirit of God, and of his worde, and would that Christian men in their conscience shoulde doubte whether God loue them or no, whether they be in the fauor of God or not: whether sinnes be forgiuen them or not: whether they shall be saued or not: they teach a deuilish errour, and lead the receiuers of their doctrine, theright way to Hell fire. For he that doubteth of the mercifull good will, and fauourable grace of God toward him, and beleeueth not that God for Christes sake, is louing vnto him, and forgiueth him al his sins verely hee is no true Christian, but dying in
1 John 3 this his doubtfulnesse and vnbeliefe, he shall surely be damned: according to this saying He that doeth not beleeue on the sonne, shall not see life, but the wrath of God abideth on him. This erroneous doctrine of the Papists maketh God false of his promise, quencheth faith, blotteth our hope, destroyeth loue, disquieteth the conscience, filleth the heart with whole seas of vnrestfull & wicked imaginations, and so driueth the doubtfull person into desperation, and finally vnto damnation, O murderers, O soule-slayers. If

no

no man can bee certaine in his conscience, whether he be in ꝑ fauour of God or no, whether God for Christs sake will forgiue him his sins or not, and giue him euerlasting life, to what point serue al the promises of Gods tender mercies made to all faithfull penitent sinners in Christs blood: vnto what end doth faith serue? If faith doth not certifie our conscience of Gods good will toward vs, & so bringeth peace and quietnesse vnto it. What is then the office of faith? If a man whose credit is approued, promiseth vs any thing, wee surely looke for it, and nothing doubt of the performance thereof, & shall we then doubt of the accomplishment of the promises of God, which is faithfull in all his wordes, which cannot lie, which is not onely true, but also the selfe trueth? Let all men bee liers, and let God abide true, God hath promised that at whatsoeuer hour we turne vnto him he will forgiue vs all our sinnes, and neuer remember them more, but freely fauour vs as though we had neuer offended him. This is the promise of him, which can neither deceiue, nor be deceiued, and shall we doubt of the performance thereof. Shall we doubt whether the Lord will bee as good as his word? whether our sinnes be forgiuen, and we receiued againe into fauour or not? God hath promised that in Christ all the nations of the earth shall be blessed: And shall wee which looke for our whole saluation in the blood of Christ, doubt whether wee shall bee blessed in Christ, that is to saye, fauoured of God the Father for Christes sake, or not?

Gal. 6

Matth. 11

Christ our Lord and Sauiour calleth al that labour and be loaden vnto him, and promiseth that he will ease, remedy, comfort, and helpe them: & shall we doubt of this his promise: What other thing is it to doubt of the promises of God, then to doubt whether God be true or not, iust and faithfull or not, the same in his deede, that he is in his worde or no? O the so much vnfaithfulnesse of the wicked Papists. The scripture saith: He that beléeueth on the Sonne of God, hath euerlasting life! The faithful Christians beléeue on the Sonne of God, embrace him with strong faith, as their alone Sauiour, Redéemer, Atonement-maker, Intercessor, Mediator, & Aduocate, & shall they doubt of their inheritance of euerlasting life. Either they that do beléeue and so continue vnto the end, haue euerlasting life at their departure out of this life, or else GOD is not true of his promise. But God is faithfull in all his words, therefore dee the faithfull Christians receiue, according to Gods promises, and their faith. If al things be possible to him that beléeueth if al things chance to an faithful man, according to his faith, with what whoorish and shameleſſe fore-heads, dare the proud and vngodly Papistes, teach vs to doubt of the grace and fauour of GOD, of the remission of sinnes, and of the inheritance of euerlasting life? Where doubtfulnes is, there is no true faith, but rather misbeliefe, and to such a doubting faith, yea rather no faith, nothing is promised, but the fierce wrath, and vengeance of God, and euerlasting damnation.

Iohn 3.

Psal. 145

See to what point the wicked Papists bring their Whelpes, with their deuilish doctrine. S. James saith, if any man lack wisedome, let him aske it of him that giueth it, euen God. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the sea, which is tosse of the windes, and caried with violence: neither let that man thinke that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his waies. Are not they which professe Christ much bound to the Papistes, which teach their schollers to doubt of the mercie of God, and not to bee throughly perswaded in their conscience that God loueth thē, pardoneth them for Christes sake, and maketh them inheritours of euerlasting glorie? Is this any other thing then to say, despare, die, be damned? O deuils incarnat. God lighten the eyes of the simple, that they may once see the suggling casts of these wily wicked Papists, and come vnto the vnfained trueth of Gods worde, which is able to saue their soules, which also is the mightie power of God, to saue euery one that beleeueth. James 1 / Rom. 8

Theoph. Amen.

Phil. All the godly, euen from the beginning, haue beleeued the promises of GOD, & nothing doubted of them, whether they concerned Temporall, or Spirituall things, & according to their faith, so receiued they. Yea, when God seemed most to bee angry with them, and vtterly to cast them from his fauour: euen then did they nothing doubt of his mercifull goodnesse: But with strong

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Iob 13 Psal. 27 faith, cleaued to the promises of God: as a certaine man saith. Though he kill mee, yet will I put my trust in him. The Psalmographer also sayeth: Though an hoste of men were laide against mee, yet shall not my heart be afraide. And though there rose vp warre against mee, yet will I put my trust in him. If either Abraham, Isaac, Iacob, or any other saints of the old Testament had doubted of the promise, which GOD made vnto them, so had they neuer found fauour of the Maiestie of God, nor obtained those things, Heb. 11 which God hath promised them. For without faith it is impossible to please GOD. He that doubteth of the promises of GOD, shall obtaine no good thing at the hande of God. To what end are wee often in the holy Scripture, exhorted to beleeue God & his promises, if it were lawful for vs to doubt of the? If to beleue & to doubt be one thing, why is euerlasting saluation promised to the one and eternall damnation to the other? Whosoeuer therefore will be saued. Let him cast away all vnbeleefe and doubtfulnesse, and with tooth and naple (as they vse to saye) cleaue to the promises of God, nothing doubting, but according as God hath promised, so shall it chance vnto him. If we doe repent and beleeue his word. God hath promised vs for Christes sake, to fauour vs, to forgiue vs all our sinnes, and bring vs vnto euerlasting life. Let vs not therefore doubt of this his promise, but with strong and vnshaken faith beleeue it, and looke for boldly that is promised: so wee may bee sure to haue the

grace

grace and fauour of God, to haue remission and forgiuenes of sinnes, and finally to haue euerlasting life. Let vs therefore approach with boldnesse, and not with doubting and wauering, vnto the Throne of Gods Maiestie as the Apostle warneth, that we may obtaine mercy, and finde grace to helpe in the time of neede. Heb. 4

Christ. If a man after the Papistes, should doubt of the grace & fauour of God, towarde him, with what conscience could he be bold to say the Lords Prayer, and to desire the forgiuenesse of his trespasses? Or how could he say with a true faith: I beleeue the forgiuenesse of sinnes, and euerlasting life. To beleeue, is it to doubt of the promises of God? Or rather, to be throughly perswaded of the promises of GOD, that as God hath promised, so shall it vndoubtedlie chance vnto vs. Matth. 6

What it is to beleeue.

Euseb. When a man beleeueth the Gospel, hee is certaine of the remission of his sinnes, he is certaine of the fauour and good-will of God, and hee is certaine also of euerlasting life. And he that letteth go this faith, and falleth to doubting, he shall neuer inioy the aforesaid benefits, but be cast into euerlasting damnation.

Theoph. This considered the holy Apostle right well, when he without any doubting, beeing throughly perswaded and assured of Gods good will toward him (set forth in his holy promises) said on this maner: I knowe & am sure, that he (in whom I haue put my trust) is able to keep that which I haue com-

2 Tim. mitted to his keeping against that day. Againe, I haue fought a good fight: I haue fulfilled my course: I haue kept the faith. From henceforth there is laide vp for mee a crowne of righteousnesse, which the Lord, (that is a righteous iudge) shall giue at that day, not to me onely, but vnto all them also, that loue his comming.

Phil. When that *Dauid* said these words: I beleeue verily, to see the pleasures of the

Psal. 27. Lord, in the Land of the liuing: doubted hee of the inheritance of that Heauenly Kingdome? Or was he rather throughly perswaded by strong faith, in the promises of God, that he should without all doubt raign with

Phl. 2 God in glory, if the godly Apostle S. *Paul*, had not bene sure of the fauour of God, and of a better life after this, would he haue wished to haue beene deliuered from this world, and to be with Christ? With what countenance durst the blessed Martyre S. *Steuen*,

Acts 7 haue commended his spirit vnto Christ, if he had not bene perswaded of Gods fauour towarde him, and of the ioyfull inheritance of the euerlasting kingdome. And likewise of the other Saints. The Spirit of GOD certifieth our Spirit (saith the Apostle) that

Rom. 1 we are the sonnes of God If wee be sonnes, then are wee also heires, I meane of God, & fellow heires with Christ. Hereto agreeth the saying of S. Iohn. Dearely beloued now are we the sonnes of God, and yet it doeth not appeare what we shalbe. But we knowe that when it shall appeare, we shall bee like him, for we shall see him as he is. Againe, we

knowe

knowe that wee are translated, and caried from death vnto life. Heere you see that the holy Scriptures teach vs to bee certaine of our saluatiõ, through faith in Christs blood, and not to be doubtfull of it, as the Papistes trifle. Away therefore with all doubtfulnes, and lay hand by strong faith, on the promises of God, looking with an assured hope for all those heauenly and blessed things, that God hath promised vs in his holy word. So may we be sure to receiue according to our faith.

Epaph. Without wauering or doubting I faithfully beleeue, and am assuredly perswaded, that God the Father is a mercifull Father vnto me, that he hath forgiuen mee all my sinnes, receiued me into his fauour, and made me heire of his euerlasting glorie. And all this hath he done vnto mee, not for my merites and deserts, (which are vtterly none:) but for Christs sake, in whom I beleue whom also I confesse to be my alone Sauiour and redeemer.

Phil. Neighbour Epaphroditus, you thus beleeuing, cannot perish. Therefore, be on good comfort, quiet your conscience and settle your mind. For it is written, hee that beleeueth on the Sonne of God, hath euerlasting life. Iohn. 3

Epaph. Brother Philemon, I thanke you, & my other neighbours heere, for the great comfort, which I haue receiued by this your godly communication. I feele my selfe now in much better case, then I was when you came vnto mee. I feele much quietnesse and

ease

eale in my conſcience. The Lord hath driuen away mine enemies, and giuen me reſt in my mind. If I had not had your company, God knoweth to what point my ghoſtly enemie the deuill, would haue brought mee. But I praiſe God for you: for by your godly and Chriſtian talke, God hath wrought in me a good and glad will to die. I haue in my heart, bidden the world, and all worldlie things adieu. My minde is altogether fixed on the Lord my God, & on the ioyes which he hath prepared in his glorious kingdome for all them that loue him: I feele ſuch inwarde ioy in my heart, and ſuch a feruent deſire to ſée the Lord my GOD, face to face, that the paines which I now ſuffer on my bodie, although they bee very grieuous indeede, ſéeme litle or nothing, to diſquiet mee. For I am fullie perſwaded, that the afflictions of this life, are not worthie of the glory which ſhalbe ſhewed vpon vs. Again, that though the outwarde man periſhe, yet the inwarde man is renewed day by day: And that this our tribulation, which is ſhort and light, prepareth an exceeding and an euerlaſting weight of glory vnto vs, while wee looke, not on the things which are ſeene, but on the things which are not ſeene. For the things which are ſeene, are temporall: but the things which are not ſeene, are eternall.

Rom. 8
1 Cor. 14

Theoph. Neighbour Epaphroditus: ſet all your whole care vpon GOD, the onely Creatour, and maker, and turne you from all creatures: turne from Wife and Chil-

dren

dren. turne from temporall goods, and all worldly matters, considering that by none of them you can be holpen, neither from sin, nor from death.

Phil. Allthat you leaue behind, the Lorde according to his almightie prouidence, shall wel & fatherly take care for thē. He that hath created your wife & children, shall also prouide them a liuing, as he hath prouided all things necessary for you vnto this present hour

Epaph. Neighbours. Here I protest before God and you all, that I am as willing to leaue this world, and all the vanities thereof, as euer I was to receiue them: and I giue God most hartie thankes for all the great mercies that he hath poured vpon me from my birth vnto this present time, and specially for his Christ.

Christ God kepe you in this minde, euen vnto the ende.

Euseb. Amen.

Epaph. Confirme and make that perfect (O Lord) which thou hast begunne to worke in me: vnto the glorie of thy blessed Name, and vnto the saluation of my soule.

Theoph. Amen.

Epaph. Neighbours, I pray you turne me, that I may lye on my right side.

Christ. The Lorde our God graunt that you may sit in his kingdome on the right hand of his glorie.

Epaph. Yea. and that shortly.

Euseb. So be it.

Phil. Sir. how doe you now?

Epaph. Well. God be thanked: but I trust

to

to doe better euen anone.

Phil. Lacke you any thing Sir?

Epaph. My paine approcheth nérer vnto my hart, whereby I perceiue the ende of my life, not to be farre off: I beséech you pray for mee, that I may continue faithfull constant, and stedfast in the faith of the Lorde my God, euen vnto the very end of my life.

Phil. We will doe it gladly. Neighbours let vs knéele downe and pray. Lord we most humbly beséech thée heare our prayer.

Christ. And let our crie come vnto thée.

A prayer for the sick man.

Phil. O Lord Jesus Christ, thou onely sonne of the heauenly Father, our alone redéemer and omnisufficient Sauiour, we most humbly beséech thée, deliuer this sicke and weake person nowe beeing in great paines, and at the point to departe out of this world, from all vglsome and terrible assaultes and temptations of the deuill, sinne and hell. Deliuer him (O Lorde) as thou deliueredst Noe from the raging waues of the sea. Lot from the destruction of Sodome. Abraham, from the feare of the Chaldées. The children of Israel from the tyrannie of Pharao. Dauid from the hand of Goliath. The thrée men from the violence of the firie fornace in Babylon. Daniel the Prophet from the mouth of the Lyons. Jonas from the belly of the Whale fishe: and Peter from the prison of Herode. Euen so, O gracious Lord God, deliuer the soule of this person both now and whensoeuer he shal depart hence, from all peril and danger. Open vnto him at the houre of death, the dore of Paradise, the gates of heauen and

Gen. 7
Gen. 19
Gen. 10
Exod. 2. 14. 15
1 Reg. 17.
Dan. 3
Dan. 6
Jonas 2
Acts 12

the

the entrie of euerlasting life. O Lord Jesus Christe forgiue him all his sinnes, and leade him with ioye into the kingdome of thy heauenly father, euen vnto the bosome of Abraham, and appoint him vnto euerlasting rest, that he may rejoyce with thee, and with all the Elect Children of God in euerlasting life.

Euseb. Amen.

Epaph. Neighbours, I thanke you. Now wil I also pray vnto the Lord my God, while I may speake, and I trust he wil for Christs sake graciously heare me.

Theoph. Doubt you not neighbour: God hath so promised.

The sicke mans prayer.

Epaph. Lord hearken vnto my prayer, and giue eare to my most humble requestes. O most mercifull God. O Father of all mercies, the Father of our Lorde and Sauiour Jesus Christe, bee mercifull to me a sinner. Haue pitie on me, & quickely helpe mee poore wretch, for the most bitter passion, & most precious death of Jesus Christ thy only begotte sonne, and our alone redeemer and sauiour. Enter not into iudgement with thy seruant Oh Lord. Handle mee not according to my desertes and merites, neither rewarde mee after mine iniquities, but for thine infinite & vnmeasurable bounty and exceeding great mercy receiue mee, and take me into thy fauour. I miserable and weake creature, am in thy hand. I am thy bound seruant, and thy debter. O most gentle God, O most fauourable father, forsake me not, cast me not away poore wretch ý I am: For I am thine

psal. 143
psal. 51

with

with all that euer I can make. No man is able to strengthen me, no man is able to deliuer mee, no man is able to helpe mee, but thou alone. Thou art the true helper in aduersitie. Thou art the most sure and present comforter in all necessitie. Thou alone art our helper, our bulwarke, our fortresse, and our most mightie & strong defenced tower. Thou art, O God, our refuge, thou art our strength. Thou art our helper in al our tribulations. In thée, O Lord, doe I trust, let mé not be confounded. Let mée neuer be put to shame. Let mee not bée deceiued of my hope, but preserue me for thy righteousnes sake. Bow doton thine eare vnto me, make haste to deliuer me. Be my defender. O God, and my strong holde, that thou mayest saue me. For thou art my strength, and my refuge, yea thou art my God, and my destinies are in thy hands. Lighten thy countenance vpon thy seruant, and saue me for thy mercies sake, O Lorde. And forasmuch (O swéete father) as it is thy godly pleasure to call mé now from this miserable life and wretched worlde, I most entirely beséech thée so to defend me in this agonie of death, that neither Sathan, nor his ministers preuaile against mee, but that I continue faithfull and constant vnto the ende, in the confession of thy holy Name, looking for full remission of all my sinnes in the precious blood of thy well beloued Sonne, and my onely Sauiour Iesus Christ, and that I departing in this faith and perfect trust, may be placed among thy blessed saincts and heauenly spirites, and so

for

for euer and euer remaine with thée in glory. Graunt this, O most mercifull Father, for thy deare sonnes sake Iesus Christ our alone Mediatour and Aduocate.

Christ Amen.

Epaph. Me thinke good neighbours, I begine to waxe verie colde, and numme in my limbs.

Euseb. Sir, discomfort not your selfe. Bee content with the good working of God. This colde is a present token that the death of your body is not farre of.

Epaph. My flesh is consumed, and wasted away.

Euseb. That is the ende of all flesh: Earth thou art, saith God, and vnto earth shalt returne. Gen. 3

Epaph. My féeling is gone, and my tasting decayeth, all my senses growe out of course.

Euseb. To that end were they giuen you, that you should lose them againe. With the body, all bodily things decay.

Phil. Brother Epaphroditus, let the care of the body, and all bodily things passe. You do beléeue the resurrection of the body?

Epaph. I beléeue that my redéemer liueth, and that I shall rise out of the earth in the latter day, & that I shall be cloathed againe with this skinne and sée God my Sauiour in my flesh. Yea I my selfe shall behold him, not with other eies, but with these same eies. This hope is stedfastly set in my heart. Of the resurrection of the body. Iohn 19

Phil. Beléeue this earnestly, and it shall not grieue you to departe from your body. For whereas it is now mortall, corruptible, sick, weake

weake, vile, and lothsome, it shall at the generall resurrection, be immortall, incorruptible, whole, strong, precious, & in al points like to the glorious body of our Lord and saviour Christ Jesus. Heare what the Apostle saith: Our conversation is in heauen, from whence we looke for a sauiour, euen the Lorde Jesus Christ, which shall change our vile bodie, that he may make it like vnto his glorious body, according to the working whereby hee is able also to subdue all things vnto himselfe. Againe: we know that if our earthly mansion of this dwelling were destroyed, we haue a building of God an habitation not made with handes, but euerlasting in heauen. For therefore sigh we, desiring to be cloathed with our mansion, which is from heauen: so yet, if that wee bee found cloathed and not naked. For wee that are in this tabernacle, sigh, and are grieued because we would not be vnclothed, but would be clothed vpon, that the immortality might be swallowed vp of life. Hee that hath ordained vs for this thing, is God, which hath giuen vnto vs the earnest of the spirit. Therefore, we are alway of good cheere, and knowe that as long as we are at home in the body, we are absent from God: for we walk in faith not after outward appearance. Neuertheless wee are of good comforte, and had rather to bee absent from the body, and to be present with God.

Phil. 3.

2 Cor. 5

Epaph. This is a comfortable doctrine. I can bee content with all my heart, to make such a change, whensoeuer the Lordes good

pleasure

pleasure shall bee. But I pray you rehearse some wholesome sayinges out of the holy Scriptures concerning the resurrection of the body for strengthening of my faith, and for the quietnes of my conscience.

Sentences concerning the resurrection of the body.

Phil. In the Prophet Esay we reade on this maner: thy dead men shall liue, euen with my body shall they rise againe: Awake and sing yee that dwell in dust: For thy dew is euen as the dewe of herbes, and the earth shall cast out them that be vnder her: Againe: your bones shall flourish like an herbe. The Prophete Ezechiel hath these wordes. The hande of the Lord came vnto me, & caried me out in the spirit of the Lorde, and set me downe in a plaine fielde, that lay full of bones, and he led mee round about by them, & beholde the bones that lay vpon the field, were very many, & maruelous dry also. Then saide hee vnto mee. Thou sonne of man, thinkest thou these bones may liue againe? I answered: O Lorde God, thou knowest. And hee saide vnto mee: Prophecie thou vpon these bones, & speake vnto them: ye dry bones, heare the worde of the Lorde. Thus saith the Lord God vnto these bones: beholde I will put breath into you, that ye may liue: I will giue you sinewes, and make flesh growe vpon you, and couer you ouer with skinne, and so giue you breath, that ye may liue, and know that I am the Lord. So I prophecied as hee had commaunded me. And as I was prophecying, there came a noyse, and a great motion, so that the bones ranne euery one to another. Nowe

Esay. 26.

Esay 66
Ezech. 37

when

when I had loked, behold they had sinewes and flesh grew vpon them, and aboue they were couered with skinne, but there was no breath in them. Then saide hee vnto me: thou sonne of man, prophecie thou towarde the winde: prophecie and speake vnto the winde: Thus saith the Lord God: Come, O thou ayre, from the foure windes, and blow vpon these slaine that they may bee reuiued to life. So I prophecied as he had commanded me: then came the breath into them and they receiued life, and stood vpon their feete in marueilous great number. Againe, thus saith the Lord God: behold I will open your graues (O my people) and take you out
Dan. 12 of your sepulchres. The wordes of the Prophet Daniel are these: Many of them that sleepe in the dust of the earth, shall awake,
4 Esdras 2 some to euerlasting life: some to perpetuall shame and reproofe. God saith by Esdras those that be dead, will I raise vp againe from their
Matth. 22 places, and bring them out of their graues. Moreouer Christe saide to the Sadduces, which denied the resurrection of the body: As touching the resurrection of the deade haue ye not read what it is said vnto you of God, which saith: I am Abrahams God, and Isaacs God, and Iacobs God? God is not the
Iohn 11 God of the deade, but of the liuing. Also in another place: the houre shall come, in the which all that are in the graues, shall heare the voyce of the sonne of God, and shall come forth: they that haue done good, vnto the re-
Iohn 11. surrection of life, and they that haue done euill, vnto the resurrection of damnation.

Martha said vnto Christ of her brother Lazarus, when he was dead: I know that my brother shall rise againe at the latter day. The holy Apostle S. Paul, is plenteous in the doctrine of the resurrection of the deade. I will rehearse one or two of his sentences, and bid the other farewell. The trumpet (saith he) shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible, must put on incorruption: and this mortall, must put on immortalitie. Againe: the Lord Jesus shall change our vile bodies, that they may bee fashioned like vnto his glorious bodie. Also in another place: I would not brethren haue you ignorant, concerning them which are fallen asleep, that ye sorrow not as other doe, which haue no hope. For if we beleeue that Jesus Christ died and rose again, euen so they also which sleepe by Jesus, will God bring again with him. Diuers examples of the resurrection of our bodies, haue we both in the Olde and new Testament. Helias the Prophet raised vp from death vnto life, the Sonne of the Widowe of Sarepta. The like thing read we of Helise the Prophet: Christ raised frō death the daughter of a certaine ruler, the sonne of a certaine Widow, and Lazarus, with many other. Christ rose againe, and the bodies of many Saints which slept, rose also, and came out of their graues after their resurrection and came into Ierusalem and appeared vnto many. Peter raised vp Tabitha from death. S. Paul restored vnto life a certaine young man, named Eutychus. All these are e-

Iohn 11

2 Cor. 15

3 Reg. 17.

4 Reg. 4
Mark. 9
Luke 7.
Iohn 11
Math. 27

Acts 9.
Acts 20

uident examples of our resurrection. Therefore good brother Epaphrod. feare not to giue ouer this your body, and freely to commend it vnto the earth: at the great daye of the generall resurrection, you shall receiue it in a farre better case, then euer you had it in this world.

Epaph. I leaue this my vile bodie, willingly, yea, & that with this hope, that at the last daye, I shall take it againe immortall and vncorruptible. I beleeue the resurrection of the flesh. I wish to be loosened from this body and to be with Christ,

Euseb. We doubt nothing of the blessed state of the godly departed, and of the immortalitie of the soul.

Epaph. I beleeue euerlasting life.

Theoph. You are not of the opinion of the Papists, which say that the soules of the faithfull goe not straight vnto heauen, but vnto Purgatorie, there to bee boyled in the fierie fornace of the bishop of Rome, till they haue made satisfaction for their sinnes, either by themselues in suffring (say they) the most bitter paines of Purgatory, or else by their friends in this world through Masses, Pardons, Pilgrimages, &c.

Epaph. I beleeue that there is none other Purgatorie for my soules health, but onely the precious blood of my Lord and Sauiour Christ Jesu, & I beleeue that Christ through his innocencie of life, and the most grieuous paines that he suffered on the Crosse, hath abundantly satisfied for all my sins, & hath vnto the vttermost payde all the debt that I ought

ought vnto GOD the Father: so that now through faith in the blood of Christ, I walke with a cleare conscience before God, for as much as there is no damnatiō to them that are in Christ Jesus: & that they also are blessed, whose sinnes are remitted, whose iniquities are couered, & vnto whose charge God layeth no wickednesse.

Christ. We agree not with such in opinion, as affirme that the soules of both the faithfull and vnfaithfull sleepe vntill the day of iudgement, and then shall awake out of sleepe: so then the faithfull shall goe into everlasting glorie, and the vnfaithfull vnto eternal damnation.

Epaph. I beleeue that the soule sleepeth no more, then this my bedfeed walketh and talketh with vs. I am fully perswaded, that so soone as the soules of the faithfull are departed from the bodies, wherein they were as in prison inclosed, they are straight-waies placed in the glorious Kingdome of God. And contrariwise the soules of the vnfaithfull. go straight vnto the deuill, euen vnto hell fire. Vnto that lake that burneth with fire and brimstone, where weeping and gnashing of teeth is, where the worme that gnaweth their conscience, neuer dieth, and the most grieuous fire, wherewith they are without ceasing, intollerablie tormented, is neuer quenched. Is it not thus neighbour Philemon.

Phil. Yea verely sir, for so are we taught in the holy scriptures, as the history of the rich glutton, and of Lazarus, with diuers other. do

manifestly declare.

Epaph. I faithfully beléeue, that immediatlie after my departure out of this world I shall haue a place in the kingdome of God and sée the glorious Maiestie of God face to face. And I pray you good neighbour Philemon, rehearse vnto mee, some comfortable places out of the holie Scripture, concerning the ioyfull and blessed state of the faithfull soules after this life, that I may be confirmed in my faith, and bee the more willing to depart.

Phil. I will do it gladly. Balaam said: I pray God that my soule may die the death of the righteous, and that my last end may bee like vnto theirs. The Psalmography saith: Howe amiable are thy dwellings, thou Lorde of hostes? My soule hath a desire and longing to enter into the Courts of the Lord: my heart, and my flesh reioyce in the liuing God Blessed are they that dwel in thy house, they will be alwaies praising thée. One day in thy courts is better then a thousand, I had rather be a doore keeper in the house of my GOD, then to dwell in the tents of the vngodly. the Prophet Esay saith: the redeemed of the Lord shall turne againe, and come with ioy vnto Sion there to indure for euer, that mirth and gladnes might be with them, that sorrowe and woe might flée from them. My people (saith God) shall dwell in pleasant peace, and in safe holdes, and shall haue continuall rest without disturbance. They shall neither hunger nor thirst, heat nor Sunne shall not hurt them. For he that fauoureth them, shal

lead

lead them, and giue them drink of the spring ing wels. They shall eat, drinke, bee merrie and reioyce for very quietnes of heart. Yea, their gladnesse, and their ioy shall continue for euer & euer. Daniel saith: The wise (such as haue taught other) shal glister as the shyning of heauen, and those that haue instructed the multitude vnto godlines, shall bee as the starres, world without end. Eldras saith, Bee ready to the rewarde of the kingdome: For the euerlasting light shall shine vpon you for euermore. Flee the shadowe of this world, receiue the ioyfulnesse of your glory. O receiue the gift that is giuen you, and bee glad, giuing thankes vnto him that hath called you vnto the Heauenly kingdome. The Author of the booke of wisedome saith: The soules of the righteous, are in the hande of God, and the paine of death shall not touch them. In the sight of the vnwise they appear to die, and their end is taken for very destruction, the way of the righteous is iudged to bee vtter destruction: but they are in rest & though they suffer paine before men, yet is their hope ful of immortalitie. They are punished but in few things, neuertheles in many things shall they be rewarded. For God proueth them, & findeth them meet for himselfe: yea as the golde in the fornace doth hee trye them, and receiueth them as an burnt offering: and when the time commeth, they shall bee looked vpon. The righteous shall shine as the sparkes that runne through the red bush. They shall iudge the nations, and haue dominion ouer the people, and their

Lord shall reigne for euer. Againe: the faithfull are counted among the children of God, and their portion is among the Saints. The righteous shall liue for euermore: their reward also is with the Lord, & their remembrance with the highest. Therefore shall they receiue a glorious kingdome, & a beautifull Crowne of the Lords hand. The holy father Tobie prayed on this maner to God: O Lord deale with me according to thy will, & command my spirit to be receiued in peace. For more expedient were it for me to die, then to liue. The preacher saith: The day of death is better then the day of birth. For precious and right deare in the sight of the Lord, is the death of his Saints. Our Sauior Christ saith. The righteous shal shine as the Sun, in the kingdome of their father. They shall haue ỳ inheritance of euerlasting life. They shall haue a kingdome, which was prepared for them, from ỳ beginning of the world, they shall be as the Angels of God. They shall be in the bosome of Abraham. They shall haue such ioy, as no man shall be able to plucke it from them. They shall eate and drinke in the Kingdom of God the Father. They shal be where Christ is, and see his glory. The holy Apostle S. Paul sayeth: the eye hath not seene, and the eare hath not heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. He saith also: that if our earthly mansion of this dwelling were destroyed (he meaneth the body) wee haue a building of God, an habitation not made with handes, but e-

ter-

nerlasting in Heauen. Wee shall bee with Christ. We shall be with the Lord for euer. We shall be vessels vnto honour. Wee shall haue the crown of righteousnes. Wee shall come to the city of the liuing God, the celestial Hierusalem, and to an innumerable sight of Angels, and to the congregation of the first borne Sonnes which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men, and to Jesus the Mediatour of the new Testament. Wee shall receiue the Crown of life, saith S. Iames which the Lord hath promised to them that loue him. When Christ the chiefe shepheard shall appeare (saith S. Peter) ye shall receiue an incorruptible Crowne of glory, wee are now the sonnes of God (saith S. Iohn) and it hath not yet appeared what we shal be. We know that if it once appeare, we shall be like vnto him: for we shal see him as he is. In the Reuelation of S. Iohn, we finde these sentences, concerning the blessed state of the faithfull after this life. To him that ouercommeth I will giue to eate of the tree of life, which is in the midst of the Paradise of GOD. Be faithfull vnto the death, and I shall giue thee the Crowne of life. Him that ouercommeth will I make an piller in the house of my God and he shall go no more out, &c. To him that ouercometh, will I grant to sitte with me in my seate. The foure and twentie Elders that sat vpon the seates, were cloathed in white rayment, and had on their heads, crownes of gold. They are in the presence of

the seate of GOD, and serue him daye and night in his Temple, and hee that sitteth on the seate, will dwell among them. They shall hunger no more, neither thirste, neither shall the Sunne light on them, neither any heate: For the Lambe which is in the midst of the seate shall feede them, and shall lead them vnto the fountaines of liuing Water, and God shall wipe away al teares from their eyes: they follow the Lamb, whethersoeuer he goeth. They are without spot, before the throne of God. I heard a voyce from heauen saying vnto me: write, blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours, and their workes follow them. Blessed are they which are called vnto the Supper of the Lambs mariage. I saw a new heauen, & a new earth, for the first heauen & the first earth, were vanished away & there was no more sea. And I Iohn saw a holy city new Hierusalem come downe from heauen, prepared as a bride garnished for her husband, & I heard a great voice out of heauen, saying: Behold the Tabernacle of God is with men and he will dwell w th them: And they shall be his people, and God himselfe shall be with them, and be their God. And God shall wipe away all teares from their eyes. And there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the old things are gone. And hee that sat vpon the seat said: Behold I make al things new: And he said vnto me, write, for these words are faithfull & true. The Angell

caried me away in the spirite, to a great & hie mountain, & shewed me the great citty holy Hierusalem descending out of heauen from God hauing the brightnesse of God, and her shyning was like vnto a stone, most precious, euen like a Jasper, cleare as Chrystall, and had walles great and hie, and had xij. gates, and at the gates xij. Angels. & names written, which are the names of the xij tribes of Israel. On the East side three gates, and on the North side three gates, and towarde the South three gates, and from the West three gates, and the wall of the citie had xij. foundations, and in them the xij. names of the Lambes xij Apostles, and hee that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the wal thereof. And the citie was built four square, and the length was as large as the breadth, and hee measured the citie with the golden reede, xij M. furlongs, and the length, and the breadth, & the hight of it were equal. And hee measured the wall thereof, an C. xliij. The measure that the Angel had, was after the measure that man vseth. And the building of the wall of it was of Jasper, and the citie was pure gold, like vnto pure glasse and the foundations of the wall of the citie, were garnished with all maner of precious stones. The first foundation was a Jasper, the second a Saphire, the third a Calcedonie, the fourth an Emerald the fift an Sardonix: the sixt an Sardius the vij a Chrysolite, the viij a Berall, the ix a Topas, the x. Chrysoprasus, the xj. a Jacinth, the xij. an

The description of the new and heauenly Hierusalem.

Amethyst

Amethyst. The xij. gates were xij. pearles, euery gate was of one pearle, and the stréete of the Citie was pure golde, as through shining glasse. And I sawe no temple therein. For the Lord God almightie and the Lamb are the temple of it: & the citie hath no néede of the Sunne, neither of the moone to lighten it. For the brightnes of God did lighten it, Psal. 16. and the Lambe was the light of it. And the people which are saued shall walke in the light of it. And the kings of the earth shall bring their glorie, and honour vnto it. And the gates of it are not shut by day. For there shall be no night there. And there shall enter into it, none vncleane thing, neither whatsoeuer worketh abomination, or maketh lies, but they onely which are written in the Lambes booke of life,

Apoc. 22. And hée shewed me a pure riuer of water, of life, cleare as Chrystall, proceeding out of the seate of God, and of the Lambe. In the midst of the stréete of it, and of either side of the riuer, was the tree of life, which bare xij. maner of fruites, and gaue fruite euery moneth, and the leaues of the trée serued to heale the people withall. And there shall bée no more curse, but the seat of God, and the Lambe shall be in it, and his seruants shall Esay 6 serue him. And they shall sée his face, and his name shall be in their fore heades. And there shall be no night there, And they néede no candle, neither light of the Sunne: For the Lord God giueth them light, and they shall reigne for euermore. And he said vnto me, these things are faithfull and true.

Epph.

Epaph. God be praised for that true ioy and singular comforte, which the faithfull finde in his holy worde. It is not without a cause saide of the holy Apostle: The eye hath not seene, and the eare hath not heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. My heart is now so inflamed with the desire of those heauenly & blessed treasures, which you haue named to mee, out of the infallible and true worde of God, that I most entirely wish to be loosened from this life, and to enioy these ioyfull pleasures. Oh who would not be glad to change lead for siluer, copper for gold, transitorie, mortall, and corruptible things, for certaine, immortall, and incorruptible things, earth for heauen, sin for godlinesse, darkenesse for light, feare for securitie, trauell for quietnesse, sickenesse for health, death for life, the companie of men, for the companie of the most hie God, his heauenly Angels and blessed spirits, the vile pleasures of this worlde, for the inestimable ioyes of the glorious kingdome of God: Oh like as the Hart desireth the water. brookes, so longeth my soule after thee, O God. My soule is athirst for God, yea, euen for the liuing God. Oh when shall I come to appeare before the presence of my God. O God, thou art my God, early will I seeke thee, my soule thirsteth for thee, my flesh also longeth after thee, in a barren and drye land, where no water is. Thus haue I looked for thee, in thy holy place, that I might beholde thy power and glorie. For thy louing kindnes

Psa. 42

Psal. 63

kindnes is better then life it selfe: my lippes shall prayse thee. As long as I liue, will I magnifie thee on this maner, and lift vp my hands in thy name.

Euseb. We reioyce (good brother Epaphroditus) and giue God most hartie thanks, that hee hath by his holy spirite wrought so good and glad will in you to die, and to leaue this wretched world.

Phil. 1 Epaph. I most hartily wish to be losed from
Iob 10 this life, and to be with Christ. It grieueth
my soule, longer to liue in this mortal body.
Tob. 3 And now (O Lord) deale with me according to thy will, and command my spirit to be receiued in peace. For more expedient were it for me, to die, then to liue.

Christ. Sir, How doe you feele your self?

Epaph. In my body weaker and weaker, but (I trust) in my soule, stronger and stronger, I pray you lay me hier in my bed: For I begin to ware verie faint, and my winde decreaseth and waxeth shorter. I thanke you, it is well neighbours, I am troublesome vnto you, but I trust I shall not be so long.

Theoph. It is vnto vs great ioy and comfort, to be with you, being so godly minded. For in you as in a cleane mirrour, wee beholde our selues, and see what shall become of vs hereafter. Of you as of a liuely schoolemaster doe we learne, how wee shall behaue our selues, when God layeth the crosse on vs. And we most humbly beseech God to giue vs the like patience and thankfulnes.

Matth. 16 Epaph. The spirit is willing, but the flesh is weake. For almuch as I feele in my selfe

present

present tokens of death, and am not certaine how long the Lorde will suffer me to liue, or to enjoy the vse of speech, I thinke it conuenient to pray againe vnto the Lord my God, and to commende my sinfull soule into his mercifull handes.

Phil. Godly forsoth.

Epaph. Lord vouchsafe I most humbly beseech thee, to heare me sinfull creature.

Christ. The Lord is nye vnto all them that call on him, yea that call on him in truth. *Psal,145*

Epaph. O Lord Iesus, Christ, which art the onely health of all men liuing, and the euerlasting life of them which die in thy faith: I wretched sinner giue and submit my selfe wholy to thy most blessed will. And I being sure that that thing cannot perish, which is committed vnto thy mercie, most humbly beseech thee (O Lord) to giue me grace, that I may nowe willingly leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise, shall restore me againe. I beseech thee (O most mercifull Iesus Christ) that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt couer & defend me with the buckler of thy mercie, against all the assaultes of the deuill. I see and knowledge, that there is in my selfe no helpe of life & saluation, but all my confidence, hope, and trust is in thy most mercifull goodnesse: I haue no merites, nor good workes, which I may alledge before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercie I trust to be in the number of them, to whome

The sicke mans prayer.

thou

thou wilt not impute their sinnes, but take and accept me for righteous, iust, and to be the inheritour of euerlasting glorie. Thou, O my most mercifull Lord, wast borne for my sake. Thou didst preach and teach, thou didst pray and fast for my sake. Thou didst all good workes and deedes for my sake. Thou sufferedst most grieuous paines, and torments for my sake. And finallie, thou gauest thy most precious bodie to die, and thy most blessed blood, to be shed on the Crosse for my sake.

Nowe most mercifull Sauiour, let all these things profite me, which thou freely hast giuen mee, which hast giuen thy selfe for mee: let thy blood cleanse and wash away the spots and foulnes of my sinnes: let thy righteousnes hide, and couer mine vnrighteousnes: let the merites of thy passion, and blood, be the satisfaction for my sinnes: giue me Lord thy grace, that my faith, and perswasion in thy blood, wauer not in me, but euer be firme and constant, that the hope of thy mercie and life euerlasting, neuer decay in me, that charity waxe not colde in me, finally that the weaknes of my flesh, be not ouercome with the feare of death. Graunt me also (O most mercifull Sauiour) that when death hath shutte vp the eyes of my body, yet the eyes of my soule may still beholde and looke vpon thee, and that when death hath taken away the vse of my tongue and speach, yet that my heart may cry and say vnto thee, O Lorde, vnto thy hands I giue and commit my soule, Lord Iesu, take my spirit.

Theoph.

Theoph. Amen.

Euseb. Sir how is it with you now?

Epaph. Euen as with a ship which is tossed with the waues of the sea. I trust shortly to come vnto the heauen, and then shall I be quiet, and without all danger. I pray you pray for me.

Phil. Most gladly. Let vs kneele downe neighbours, and beseech the Lorde our God for his tender mercies, to preserue this our sicke brother from the assaultes of Sathan, and to keepe him constant and stedfast in his faith vnto his liues ende, that he may giue vp a good and a faithfull soule into the mercifull handes of God. Giue mee hether the howre of godly prayers, that I in the name of vs all may reade that prayer, which is to be said for them, that ly at the point of death.

Theoph. Here it is.

PHilemon. Oh most louing Sauiour, and gentle Redéemer, which cammest into this world, to call sinners vnto repentance, & to séeke vp that was lost, thou séest in what case this our brother lyeth here, visited with thy mercifull hande, all weake, féeble, sicke, & ready to pælde vp his soule into thy holy hands. Olooke vpon him (most gentle Sauior) with thy mercifull eye, pitie him, & be fauourable vnto him, He is thy workmanship: despise not therefore the worke of thine owne hands. Thou sufferedst thy blessed body, and thy precious blood to be shed for his sins, and bring him to the glory of thy heauenly Father, let it not therefore come to passe þ thou shouldest suffer so great paines for him in vaine

baine: Hee was baptized in thy Name, and gaue himselfe wholy to bee thy seruant, forsaking the deuil, the world, and the flesh, confesse him therefore before the heauenly Father, & his blessed Angels to be thy seruant.

Prou. 20 His sinnes we confesse are great (for who is able to say: my heart is cleane: and I am free from sinne) but thy mercies (Oh Lorde) are

Math. 9 Mar. 11 much greater. And thou camest not to call the righteous, but sinners vnto repentance. To them that are diseased & ouerladen with the burden of sinne, doest thou promise ease.

Ezec. 18 2 Thess. 2 Thou art that God, which willest not the death of a sinner, but rather that hee should turne and liue. Thou art the Sauiour which wishest all men to be saued, and to come to the knowledge of thy trueth. Withdraw not therefore thy mercie from him, because of his sins, but rather lay vpon him thy sauing health, that thou mayest shew thy selfe toward him to be a sauiour. What greater praise can there bee to a Physition then to heale the sicke? Neither can there be a greater glory to thee, being a sauiour, then to saue sinners: saue him therefore, O Lord, for thy names sake. Again, let the law be no cord to his conscience, but rather giue him grace, euen in this extreme agonie and conflict of

Rom. 8 Gal. 3. death, to be fully perswaded that thou by thy death hast taken away all his sinnes, fulfilled the law for him, and by this meanes deliuered him from the curse of the lawe, and payde his ransome: that he thus being fully perswaded, may haue a quiet heart, and a free conscience, and a glad will to forsake

this

this wretched world, & to goe vnto his Lord GOD. Moreouer, thou hast conquered him that had rule of death, euen Sathan: suffer him not therefore to exercise his tyranny vpon this our sicke brother, nor to disquiet his conscience with the terrors of sinne, and paines of hell. Let not Sahan nor his infernall armie tempt him further then hee is able to beare: but euermore giue him grace, euen vnto his last breath, valiantly to fight against the deuill, with strong faith in thy precious blood: that hee may fight a good fight, and finish his course with ioy vnto the glory of thy name, & the health of his soul: so work in him, Lord, by thy spirit, that he with al his heart may contemne & despise al worldly things and set his minde wholly on heauenly things, hoping for them with a strong and vndoubted faith. Again, let it not grieue him (Oh sweet Sauiour) to be loosened from this vile & wretched carcase, which is now so full of sorrow, trouble, anguish, sickneſſe and pain: but rather let him haue a bent & ready will, through thy goodneſſe, to put it off, yea, and that with this faith, that hee at the last day shall receiue it againe in a much better state, then it is now, or euer was from the day of his birth, euen a bodie incorruptible, immortall, & like to thy glorious body. Let his whole heart & mind be set only vpon thee. Let the remembrance of the ioyes of heauen bee so feruent in his breſt, that hee may both patiently and thankfully take his death: & euer wish to be with thee in glory. And when the time commeth that hee shall giue ouer

to nature, and depart from this miserable world: vouchsafe, wee most humblie beseech thee, O Lord Jesu, to take his soule into thy hands, & to place it among the glorious company of thy holy Angels and blessed Saints, and to keepe it vnto that most ioyfull daye of the generall resurrection, that both body and soule, through thine Almightie power, being knit againe together at that day, he may for euer and euer enioy thy glorious kingdome, and sing perpetuall prayses vnto thy blessed Name.

Christ. Amen.

Epaph. O God be mercifull vnto mee, and blesse me, shewe me the light of thy countenance, and deale fauourablie with me. Lighten mine eyes, that I sleepe not in death, lest mine enemie saye: I haue preuailed against him. For if I be cast downe, they that trouble me, will reioyce at it. But my trust is in thy mercy, and my heart is ioyful in thy saluation.

Phil. Sir, how do you?

Epaph. My bodilie sight is gone.

Phil. The Lord gaue it you, and the Lord hath taken it away againe. As it hath pleased the Lord, so is it come to passe: Blessed be the Name of the Lord. Now that God hath taken away the sight of your corporall eyes, beholde the Lord your God with the eyes of your faith: and doubt you not, but that shortly you shall see the glorious Maiestie of God, with the eyes of your soule, euen as hee is, face to face: which shalbe vnto you such ioy, and so great comfort, that no tongue

tongue is able to expresse, nor heart able to thinke it.

Epaphrod. I beleeue, and am assuredlie perswaded, that I shall see the pleasures of the LORD, in the Land of the liuing.

Phil. Continue in this faith vnto the end, and you shall surely be saued.

Epaph. As God hath taken away my sight so do all my other senses decay. Psal. 27

Phil. Though by the appointment of God, you loose your bodily speech, yet shall your soule in the heauenly kingdome, sing praises, and magnifie the Lord your God, world without end. And albeit the bodily hearing be taken away from you, yet shal your soule in the kingdome of God, heare such sweete, pleasant, & delectable things, as neuer mortal man heard, nor may heare the like. Againe, although your going, & the vse of your whole bodie be taken away from you, & your bodie returne vnto the earth, frō whence it came: yet doubt you not but your soule being once deliuered out of the prison of your bodie, shall serue the Lord your God perfectly, and ioyfully follow the Lambe Christ, whethersoeuer he goeth.

Epaph. Oh Lord, deliuer my soule out of the prison of the bodie, that I may come vnto thee, and glorifie thy holie Name. Command my spirit to be receiued in peace. For more expedient were it for me to die, then to liue.

Phil. Be on good comfort Sir, God in this your trouble and bitter agonie of death is

present with you: and when he seeth conuenient time he will deliuer you out of all your paines, take you vnto him, and place you in his glorious kingdome.

Epaph. O Lord, deliuer my soule from the sworde, my darling, from the power of the dog. Saue me from the Lyons mouth. Bow thine eare to me, make haste to deliuer mee. Be thou my protector, O GOD, & house of defence, that thou mayst saue me. Bee thou my strong rock, and my castell: Be thou my guide, & lead me for thy Names sake: Draw me out of the net, that they haue laide priuilie for mee, for thou art my strength. Into thy handes I commend my spirit, for thou hast redeemed mee, O Lord, thou GOD of trueth.

Phi Feare not brother Epaphroditus, God is your louing Father, & most gentle Sauiour. He hath heard your humble request and granted your petitions. Hee hath, and will defend you from all euill, euen vnto the end. He will not suffer you to be deuoured of that hellish Lyon, and cruell dog the deuill. Hee hath sent his holy Angels hither vnto you, euen into this your chamber. They are here present for your great comfort. They haue pitched their tents round about you, that they may keepe you harmelesse, & saue from the deuouring teeth of Sathan. They waite vpon you diligently for your defence, and will neuer depart from you, till they receiue your soule, & carie it vp louinglie, as a most pretious relicke into the kingdome of Heauen, and most ioyfullie present it vnto the glo-

glorious throne of Gods Maiestie. Fixe the eyes of your faith on Christ, & Christs merits, on Christs passion and death, on Christs blessed body-breaking, and his most precious blod-shedding, on his triumph and victory ouer Sathan, and his hellish armie: beleeue Christ to be your alone Sauiour, and all his workes to be your good workes, and so haue euerlasting life.

Epaph. Haste thée, O Lord to deliuer mee, for it is hie time. In thée, O Lord Christ, my most mercifull Sauiour, and onely redéemer in thée alone is all my trust, let me neuer bee confounded. O Iesu. Mercie Iesu, mercy. O Christ, Mercie Christ, mercie: Oh God the Father, O God the Sonne, Oh God the holy Ghost: O most blessed Trinitie, three persons, and one God, haue mercie on mee: receiue my soule into thy hands. Place it for thy mercies sake, in thy heauenly kingdome among the holy Angels and blessed Saints. O my God: oh father: O my most merciful Father, mercy, mercy.

Phil. God the Father which made you, blesse you: God the Sonne which redeemed you, preserue you: God the holy ghost, which sanctifieth you, confirme and strengthen you The blessing, defence, and sauing health of the Almightie God, the Father, the Sonne, and the holy Ghost, preserue you from all euill, and bring you vnto euerlasting life.

Christ. Amen.

Euseb. Me thinkes he hath giuen vp the Ghost.

The No: he is yet aliue. God comfort him

Lorde shewe him the light of thy louing Countenance.

Epaph. When shall I come to appeare before the presence of my God?

Phil God be thanked, he yet speaketh, yea, he godly speaketh. Brother Epaphroditus, take a good heart vnto you, thinke not. Fight a good fight: bee not discouraged, neither with the terrours of Sathan, nor with the pains of death. God is on our side. God is your graund Captain. You fight vnder the Banner of that most mightie and victorious Emperour Iesus Christ. Onely continue as you haue begunne, and the day is yours. Sathan with all his armie, like miserable cowardes shall be put to flight and vanquished. You shall haue a ioyfull victorie ouer them. The paine of the battell is short & light but the glory of your triumph shall abide for euer and euer. Heare what your graunde Captain saith: He that continueth vnto the
Matth. 21 end shalbe saued. To him that ouercōmeth I will giue to eat of the trée of life, which is in ỳ midst of the Paradise of God. Be faithful vnto ỳ death, & I shal giue thée the crown of life. Him that ouercommeth, will I make a piller into the Temple of my God, and he shal go no more out. Yea, to him that ouercommeth will I grant to sit with me in my seat. Here see you what precious & most noble rewards are set forth vnto you, if you goe forth valiantly, to fight against your enemies, which seeke your destruction. Onely beleeue, onely fixe the eyes of your faith vpon Christ crucified. Onely ingraue in your heart deepely, a

sure

sure & vndoubted confidence, in the mercifull promises of God the Father, which he hath made vnto you, in the precious blood of his dearly beloued Sonne, & our alone Sauior Iesus Christ, and you shal most certainlie haue the victory, and obtaine the reward of ioyfull immortalitie. Heare what your graund Captaine Christ saith: God hath so dearely loued the world, that hee gaue his onely begotten Sonne, that euery one that beleueth on him should not perish, but haue euerlasting life. For God sent not his Son into the world, to condemne the world, but that the world should be saued by him. He that beleeueth on him, is not damned. Iohn Baptist saith he that beleueth on the Son of God, hath euerlasting life. My sheepe saith Christ, heare my voice, and I know them, and they follow me, and I giue them euerlasting life: neither shall they perish for euer, nor yet shall anie man pluck them out of my hand: my Father which gaue them to me, is greater then all, & no man can pluck them out of my Fathers hand. I and my father are one. Againe: I am the resurrection and life. He that beleeueth in me, though he were dead, yet shall he liue. & euery one that liueth, and beleeueth in mee, shall neuer die: I am the way, the truth, and the life. Follow Christ, and you cannot erre, nor go out of the way, for he is the way. Beleeue Christ, & you cannot be deceiued, for he is the trueth. Abide and remaine in Christ, & you cannot die the death euerlasting, for hee is the life. Wherfore (Oh most dear brother) cleaue with strong faith to these most sweet

& comfortable promises of Christ our Sauiour. Beléeue to obtaine whatsoeuer is promised. So may you be sure to be Gods Son, and heire of his euerlasting kingdom, neuer to perish, but to haue eternall life.

Epaph. I beleeue to haue remission of my sins, through faith in Christs blood: Lord Iesu take my spirit: Oh heauenly Father, I commend my spirit into thy hands.

Phil. This faith (dear brother) maketh you the Son of God, & heire of his glorious kingdome, yea, it maketh you Christs brother, & fellowe heire with him of euerlasting glory. It purchaseth for you, fauour at the hand of God, & forgiuenesse of all your sins. It bringeth vnto you peace & quietnes of conscience. It maketh a perfect reconciliation, & an euer lasting agreément betwéene God & you. It deliuereth you from death, & bringeth you vnto eternall glory. It maketh you a citizen of the heauenly Ierusalem, where (if you continue stedfast in this faith) you shall remaine for euer and euer, in a most blessed & ioyfull state, hauing the fruition of Gods glorious Maiestie in perfect glory, worlde without ende, vnto your vnspeakable ioye and comfort.

Euseb. Sir, beholde the life of this our brother beginneth to draw vnto an ende.

Phil. Yea rather, hee nowe beginneth to change a mortall life for an immortall life. The life that is led in this world, is rather a shadow of a life, then a very life in déede. Nowe brother, be strong in the faith of Christ. Remember Christ crucified. Remember Christ to

An exhortation to the sick man.

to be your alone Sauiour. Remember God the father, to be your mercifull father. Forget not that all your sinnes are washed away in Christes precious blod, and that by the vertue of his death, and passion, you are made heire of euerlasting saluation. Brother if you can speake, answere: if you can not speake, shew some outward signe and token that it may bée a testimonie vnto vs of your stedfast faith, and godly departure.

Christ. Loe he holdeth vp his hand.

Euseb. God be thanked.

Phil. He seemeth yet to heare. Perswade your selfe (most deare brother) that God euen now calleth you out of this vale of wretchednes, vnto the ioyfull inheritance of his euerlasting kingdome, where you shall not miserablie liue with sinfull men (as you haue done in this worlde, but you shall gloriously reigne with that most mightie God, & with his holy Angels and blessed saintes. Nowe begins your ioy, your solace, your comfort, nowe beginneth your true life: which shall be euerlasting: nowe is the ende of all your sorrowes come, and now beginneth your vnfained ioy, and true felicitie. Nowe shall ye sée the glorious Maiestie of God face to face. Now shall ye behold and perfectly know all the godly that haue béene from the beginning of the world, and be merrie and reioyce with them. Now shall yée sée your sauiour, & elder brother Christ, as he is, nowe shall yée be cloathed with the white garments of immortalitie, nowe shall ye haue a crowne of golde, set vpon your head, now shall yée eat

of

of the tree of life, which is in the midst of the Paradise of God, & drinke of the fountaines of liuing water, Now shall ye be a pillar in the temple of your God, & sit with him vpon his seate. And, these your ioyes shall be euerlasting, and neuer haue end, vnto these ioyes shall ye straightwaies goe, and for euermore enioy them.

Theoph. Our brother is euen now departed from this world, vnto the Lord our God, as you spake these wordes, vnto these ioyes shall you straightwayes goe, and for euermore enioy them: he gaue vp the ghost, and now resteth in the Lord.

Phil. The Lord our God be praised: Our brother hath made a godly ende. He hath giuen vp a good sprit into the hands of the liuing God. He is, I doubt not, of the nomber of them, of whose death it is written: Precious in the sight of the Lorde is the death of his saintes. Blessed are they that die in the Lord. His life before men was vnrebukable & blameles. He liued iustly & vprightly with his neighbours. He was friendly to al godly men, and enemie to no man. He was both a sincere fauourer, and a diligent follower of Gods most holy word. He abhorred all sects, Papistes, Anabaptists, Libertines &c. Notwithstanding alway praying for their amendement, that they knowledging their errors might with vs confesse one God & one truth, in the vnitie of the spirit. Hee was a deare friende to such as were studious of good letters, to widowes, to fatherlesse children, to poore yong maides marriages, to yong men that

The commendation of the man departed.

Psal. 116

Apoc. 14

that had not wherewith to set vp their occupations, to prisoners, to those poore people which were not able to get their liuing, to poore housholders, to the repairing of the wayes and such like. What a will he made ye know. His ende also ye know.

Christ. A christian and godly end made he. God giue vs all grace to doe the like.

Phil. Of a good life commeth a good death, if the departure of the godly, may be called a death, and not rather a passage vnto a better life. Well, his body now sléepeth in the Lord, & his soule reigneth in glory with God.

Euseb. God graunt him and vs all a joyfull resurrection. Theoph. Amen.

Phil. Neighbours before we depart, let vs all kneele downe and giue God the Father thankes for the godly departure of this our Christian brother.

Christ. It is conuenient so to doe.

Phil. Giue me hither the booke of the flowr of godly prayers. I will rehearse the thanksgiuing vnto God, for the departure of the faithfull, out of this wicked world.

Euseb. Lo here is the booke.

Phil. The name of the Lorde our God bée glorified.

Christ. Both nowe and euer. Amen.

Phil. O how can we (most louing Father) render vnto thée sufficient thankes, for thine inestimable goodnes, toward thy faithfull seruants: whom thou calling out of this wretched world, vouchsafe to place in thy heauenly kingdome, among the glorious compaine of thy holy Angels, and blessed saincts.

D

Psal. 116 O full precious is the death of the faithfull
Apoc. 14 in thy sight. Blessed are the dead that die in
thee, O Lorde, for they are at rest from their
Sap. 3 painfull trauelles and labours. The soules
of the righteous are in thy hand, O God: and
the paine of death shall not touch them. In
the sight of the vnwise, they appeare to die:
but they are in peace. They shine as the
sparkes that run through the red bush. They
Dan. 12 glister as the shining of heauen. They are
as the starres, world without end. They are
as the Angels of God. They are clad with
white garmentes, and haue golden crownes
vpon their heades. They doe seruice day
and night, before the glorious throne of thy
diuine maiestie. They neither hunger nor
thirst any more, neither doth the Sunne or
any heate fall vpon them. For the Lambe
which is in the midst of the throne, gouerneth
them, and leadeth them vnto the liuing fountaines of waters. They follow the Lambe,
whether soeuer hee goeth. They haue such
Apoc. 14. ioyes as the eye hath not seene, nor eare hath
Esay 64 not heard: neither is there any heart able to
1. Cor. 2. think them. Infinit and vnspeakable are the
treasures (O Lord) which thou hast laide vp
for them that depart in thy faith. For these
thy fatherly benefites towarde the soules of
the faithfull, and for that it hath pleased thee,
to call this our Christian brother from this
vale of miserie, vnto thy heauenly kingdome
we giue vnto thee most hartie thanks, humbly beseeching thee, that thou wilt take care
for vs, and so gouerne vs with thy holy spirit,
both in sickne, and in health, that wee may

liue

liue a good and godly life, in this present worlde, and whensoeuer it shall be thy good pleasure to call vs hence, we may with strõg faith in thee and in thy Sonne Christ Iesus our Lord commend both our bodies and soules into thy mercifull hands. and through thy goodnes, be placed in thy glorious kingdome among thy faithful chosen people, and so for euer, and euer praise and magnifie thee our heauenly Father, to whome with thy dearely beloued Sonne Iesus Christe our Lord and Sauiour, and the holy ghoste that most sweete comforter, be all glory and honour, world without end.

Theoph. Amen.

Phil. Rise let vs go, and comfort our friends that they doe not too much sorrow for the departure of this our most dear brother, which nowe resteth in a ioyfull place. That done Neighbour Christopher, repaire you vnto some godly learned man, and desire him to prepare a Sermon, for the buriall of this our brother, against to morrowe about the ninth houre.

Christ It shall be done.

Phil. Neighbour Theophile, and neighbour Eusebius, goe yee your way, and prouide all thinges necessarie, for the comely furniture of the burial, that nothing be wanting when the time commeth.

Euseb. We will doe it gladly.

Phil. The verie God of peace sanctifie vs throughout, and so wholy preserue vs both in spirite, soule, and bodie, that wee may bee blamed in nothing, at the comming of our

1 Thess. 5.
1 Thess. 2.

Lord

Lord Iesus Christ.

Theoph. Amen.

Phil. Our Lord Iesus Christ himselfe, and God our Father, which hath loued vs and hath giuen vs euerlasting consolation and good hope through grace, comfort our harts, and stablish vs in all good sayings, and doings.

Euseb. Amen.

Phil. Peace be vnto the brethren, and loue with faith, from God the Father, and from the Lord Iesus Christ. Grace be with all them which loue our Lord Iesus Christ vnfainedly.

Christ. Amen.

Phil. Blessing, glorie, wisdome, thankes, honour, power, and might, be vnto our God for euermore.

Theoph. Amen. Amen.

Giue the glorie to God alone.